



The Improvement Era

MARCH, 1938

VOLUME 41 NUMBER 3

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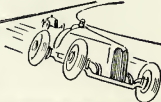
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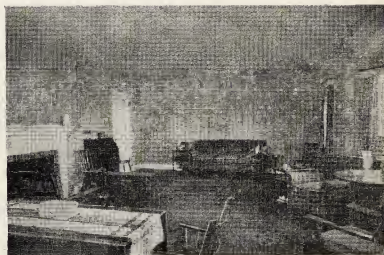
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The Improvement Era

"The Glory of God is Intelligence"

MARCH, 1938

VOLUME 41

NUMBER 3

"THE VOICE OF THE CHURCH"

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The Cover

THE SEASON of wind-washed skies is suggested by the cover illustration, as March finds us once more anticipating the new birth of spring, leaving winter's dormancy behind. The photograph is by L. J. Spuller, Jr., of San Francisco.

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EXECUTIVE AND EDITORIAL OFFICES:

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Early Steps in the Career of

BY JUDGE
DANIEL
HARRINGTON

JUSTICE GEORGE SUTHERLAND

IN VIEW of the extensive comment and wide publicity that have been given to Justice George Sutherland and to his work and services it undoubtedly will be edifying both to the young and the old to recall some of the steps in the early career of this truly self-made man.

To begin with, the writer of this review, a fellow student of George Sutherland at the old Brigham Young Academy, recalls that early in life the future legislator and jurist set the legal profession as his goal, and all his studies and activities were directed to that end. Within two weeks after our entrance to the Academy, he was then of the age of seventeen and a half years and I was of the age of nineteen, as if to show his legal bent, his passion for the law, he invited me to go with him to see the law library of his father, the late A. G. Sutherland, which was then located in part of the family home in Provo, Utah. The library was quite a large one for those days, consisting of several tiers of text books, reports, statutes, and works on pleadings, etc. In fact, as I recall, they looked very formidable to me. Clearly, they must have been a challenge to George's ambition. Yet, nothing daunted, he earnestly pursued his work as he was even then well on his way to become the accomplished lawyer that he afterwards became.

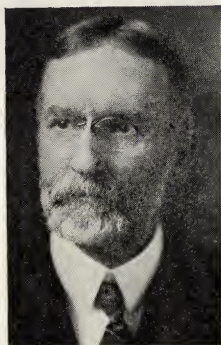
Without undue praise, it may justly be said that his courage was strong and his ideals were high. This must have been so, as he wrote in my school autograph album:

"To the man of determination there is no such word as Fate or Chance."

With this premise in mind it is easy to understand that in pursuing the abstruse subject of logic as presented by Dr. Karl G. Maeser, and his textbooks dealing with syllogisms and fine classifications, did not discourage or disconcert him.

But while George pursued his subjects in a sincere and earnest way, he, like Lincoln, Beecher, Mark Twain, and other clear thinkers, had a knack of seeing the humorous side of life. On one occasion a trial was being held before the judge of our Moot Court. In this case Sutherland appeared for

RETIREMENT OF UTAH JURIST RECALLS HIS YOUTHFUL DAYS IN PROVO AS HE FOUND LEARNING AND FELLOWSHIP IN BRIGHAM YOUNG ACADEMY.



Courtesy Deseret News.
JUSTICE GEORGE SUTHERLAND

the Plaintiff and I appeared for the Defendant. In the course of the argument the attorney for the Defendant, among other things, said: "Why, your Honor, even the spectators can see that the Defendant ought to win this case." In replying to this, Sutherland said: "The gentleman on the other side has referred to speckle potatoes. I don't see any potatoes of that kind here at all."

Another instance shows George's good humor and wit: A part of the work of the Rhetoric Class was to give an account of a great conflagration in the town. About this time there appeared an extensively advertised play called, "A Party by the Name of Johnson." Every one in and near Provo had heard of this play. So on the day the several essays were to be presented, George was called on to present his effort. His opening statement was: "As I was coming from home this morning, traveling west on Center Street, a 'party by the name of Johnson' told me that a terrible fire was raging at the West Co-op, etc." This was so pat that it made a decided hit.

This good fellowship, together with Sutherland's fine gentlemanly conduct, helped him in the estimation of his fellow students and won for him abiding favor in later years.

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Cash and Due From Banks.....	\$ 6,200,452.93
U. S. Securities	6,439,375.00
Railroad Securities	\$ 23,812.50
Public Service Securities	38,912.50
Industrial Securities	57,000.00
Foreign Securities	4,425.26
Other Securities	1.00
Stocks	16,620.50
Total Cash and Liquid Assets	\$12,780,599.69
Loans and Discounts	1,930,764.98
Federal Reserve Bank Stock	31,300.00
Banking House	235,949.79
Furniture and Fixtures	22,433.22
Other Real Estate	5,725.18
Other Assets	12,260.10
Total	\$15,019,032.96

LIABILITIES

Demand Deposits	\$11,069,306.16
Time Deposits	2,397,426.20
Total Deposits	\$13,466,732.36
Capital Stock, Common	500,000.00
Capital Stock, Preferred	250,000.00
Purchased by Our Own Common Stockholders	
Surplus	292,000.00
Undivided Profits	510,300.60
Total Capital Investment	1,552,300.60
Total	\$15,019,032.96

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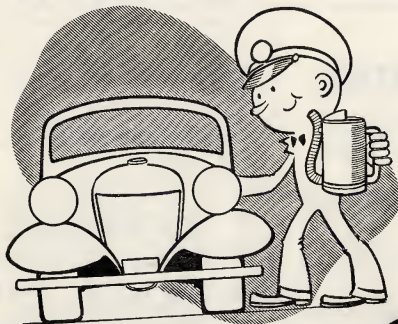
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IF you desired to get a lot of pleasure out of life, you would not choose to sit astride a fence, would you? Yet we find fence straddlers all about us. I met one just recently. This fellow had just lost his job, and the older he gets the harder will be the going for him. This man of-a-lost-job was bewailing the fact that he had not stuck to his music many years back, and now wished he had done nothing else.

"You cannot be two kinds of man and get anywhere," he sadly said to me. "When I was younger I did not realize it, but now that I'm nearly fifty, it has been driven home to me. A person must choose the thing he cares to do and can do best and stick to it through thick and thin picking. The younger one starts on the road of happiness-in-my-work, the greater the chance to make good. You know back twenty-five years ago how I loved my music, and you know also that when I went to New York to study piano how I carried off several prizes for original compositions, and received many flattering notices.

"I was offered a good position back home in an office, and I was anxious to get married, so I accepted and forgot my piano as a headliner, and made it a side issue. My friends patted me on the back and told me to forget my music and be happy in my office job. Today I am a failure, neither this nor that—just a fellow looking for any kind of a job I can get, and very unhappy."

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JUNE 13—JULY 22; JULY 25—AUGUST 26

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MIRACLE

By Christie Lund Coles

SPRING is returning over the hill,
Wearing a garment all new and bright;
Green and radiant and blossom-gay,
A lovely, shimmering, welcome sight.

DAFFODILS dance in the warming sun;
Violets whisper beneath the grass;
The young trees tremble against the sky,
A miracle surely has come to pass.

FOR what can it be but a miracle,
What would bring back—except God's hand—
The life, the beauty, the bloom again
To these withered trees and this promised land!

AS YOUTH AN

THE HAPPINESS OF MANKIND IS NOT COMPLETE WITHOUT CONGENIAL MARRIAGE—BUT MARRIAGE IS NOT SOMETHING TO BE ENTERED INTO LIGHTLY OR TERMINATED AT PLEASURE OR AT THE FIRST DIFFICULTY THAT MIGHT ARISE AS YOU TRAVEL DOWN THE HIGHWAY OF MATRIMONY—AND NO COUPLE SHOULD ENTER MARRIAGE WITHOUT CAREFUL OBSERVATION AND PRAYERFUL THOUGHT.

IN A day and age when youth is beset with grave difficulties, President McKay has gone up and down the Church, delivering a message, which, by the great warmth of his heart, by the kindness of his nature, and by its very truth, has found ready ears to hear among the young people of the Church. Feeling that this message should have wider audience and permanent preservation, the editors of *The Improvement Era* have secured President McKay's permission to reproduce it here, where it will give answer to many who are confronted with false standards, economic difficulties, shortsighted pleasure pursuits, and difficult choices.

unwind a little more, life is cut off in youth. But oftentimes she permits the thread of life to lengthen to old age. The mythical story implies that we are all subject to those three fates.

Applying this myth to our modern age, one writer on eugenics says: Science, and the wide dissemination of knowledge, have given us three fundamental things which determine our lives. These are heredity, environment, and self-effort, or what we make of ourselves by our own determination. These three modern fates should be kept in mind as we consider courtship and marriage.

What we are by heredity is determined; we cannot change it. We, who spring from families that have observed the Gospel teachings, have inherited good qualities as well as good names. The least we can do is to transmit the same inheritance to our children. We are recreant to our obligation to society if we do not give to our progeny all the nobility bequeathed to us by our ancestors.

In our early youth, our environment is largely determined for us,

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."—*Doctrine and Covenants* 49:15, 16.

IN GREEK mythology there is a story of *The Three Fates*. In Rome these three fates were painted, presumably by Michelangelo, as three old women who control the destiny of mortals. They are three sisters. *Clotho*, the youngest, holds the distaff of life, *Lachesis*, the second sister, spins the thread as the years come and go. *Atropos*, the third, stands by with large open shears ready to cut the thread of life. If she cuts it short, the infant dies. If she permits the thread to



CONTEMPLATES ETERNAL PARTNERSHIP

By PRESIDENT DAVID O. McKAY

Of the First Presidency

but I wish to refer to the thought that in courtship and marriage we can modify, aye, can control to a very great extent, our environment. Morally speaking, we can carve the very atmosphere in which we live.

But the most important of these elements now is personal effort—that which we make of ourselves.

HISTORY and our own teachings tell us that marriage in some form or other has been man's fundamental association since time began. Marriage is ordained of God, and so marriage was instituted by divine edict. That was in the beginning; but man has prostituted it and practiced different forms of marriage, and different methods of obtaining mates. Among certain races, wives were obtained by theft; and among some tribes of nomadic peoples wives were and still are obtained by purchase. On one occasion Brother Hugh J. Cannon and I had an interesting experience in seeing an apt illustration of such bargaining. We were riding along the Nile river on the edge of the Sahara Desert, not far from the large pyramid Cheops. Our guide had promised that he would show us a glimpse of Bedouin life that would be interesting. We had been out along that desert trail less than an hour when his promise was fulfilled. We saw in the distance a caravan of probably four or five camels, headed by one carrying a beautifully colored canopy.

"What is that?" we asked Abdul. "That," he said, "is a Bedouin wedding."

"Who rides in the canopy?"

"Nobody," he answered, "that is for the bride."

"Are the people going to the wedding?"

"They are going for the bride," answered Abdul.

Then briefly he explained that the bride had been chosen by one of the bridegroom's relatives—a mother or a sister, or perhaps the father. Quite possibly the bridegroom had not even seen the bride. The bargain

had been made at "so much." It had been arranged that when the bride left the parental roof, a part of that bargain money would be paid. The balance of it would be withheld for a reason I shall relate.

The bridegroom was at his home waiting for the bride, who would come to him veiled, half the dowry money, so Abdul explained, having been paid to the father. The bride entered, with her maids, the brilliantly colored canopy, and all went to the bridegroom's home. After due ceremony the bridegroom saw his bride for the first time. Then, our guide explained, there would be two or three days of feasting, during which time the bridegroom could decide whether his bride would prove congenial and whether he would be happy with her.

We said, "Suppose she doesn't please him, then what would he do?"

Then Abdul gave his own experience: "Oh, go right on with the celebration and with the ceremonies, at the conclusion of which the bridegroom might (very considerably?) say: 'Perhaps it would be well for us to visit your parents again.' Together they return to her home. She knows why. Taking a witness with him, the disappointed bridegroom calls the girl's father into another room and says: 'Here is the rest of the money. Keep your girl'—and that is all there is to it."

We asked: "Suppose the bride is dissatisfied with the bridegroom—what then?"

"If she leaves her husband, she must come back."

"Suppose she does not want to come back?"

"The law makes her come back," our guide replied.

Abdul confessed that he had made, unsuccessfully, three such attempts to secure a congenial companion, and had then given up discouraged.

ANOTHER form of securing a mate, and most common among civilized peoples, is by *common consent*.





Even as late as when I was on my first mission in Scotland a couple who merely agreed to marry became husband and wife in a common-law marriage, which was recognized as a legal union. Later in history the marriage ceremony became sanctified by the Church, and even later than that it was legalized by the law of the land.

Thus we have throughout the various nations of the world in modified form various systems of marriage. I wish you to keep them in mind, and compare them with the scriptural text appearing at the beginning of the article—that "*marriage is ordained of God*." It is something not to be entered into lightly or terminated at pleasure or at the first difficulty that might arise as you journey down the highway of matrimony. If the world could realize that—just that one thought—we should not have in the United States today one out of every five marriages wrecked on the shoals of divorce.

No couple should enter into matrimony without careful observation and serious, prayerful thought. Everyone desires to live happily in married life. It is the natural, it is the normal life. The stability of government, and the perpetuation of the race depend upon it. The happiness of mankind is not complete without congenial marriage. Let us then consider briefly some conditions which will contribute to the happiness of married life:

The first step is choosing the right companion. On the importance of

this a noted divine gives the following ominous warning:

By the fate of Ahab, whose wife induced him to steal; by the fate of Macbeth, whose wife pushed him into massacre; by the fate of James Ferguson, the philosopher, whose wife entered the room while he was lecturing and wilfully upset his astronomical apparatus so that he turned to the audience and said, "Ladies and gentlemen, I have the misfortune to be married to this woman"; by the fate of Bulwer-Lytton, the novelist, whose wife's temper was so incompatible that he furnished her with a beautiful house near London and withdrew from her company, leaving her with a dozen dogs which she entertained as pets; by the fate of John Milton, who married a termagant after he was blind, and when someone called her a rose, the poet said: "I am no judge of flowers, but it may be so, for I feel the thorns daily"; by the fate of all these—I warn you.

As I read that I was reminded of experiences that prompt me to say this to our girls:

By the fate of the girl who married a man unfit for marriage, who was warned, who did not heed the warning, and whom I met ten years later in sorrow; by the fate of the girl who married a brute, although she knew that three other women had had to leave him; and by the fate of the girl who married a disloyal—a rake; by the fate of the girl who married a drunkard—I warn you.

I know those are negative pictures, but it is well for us to keep our eyes open in courtship. That is one way in which we can "carve" our environment. Association is the element in which our hearts become warm. How important it is, then, that the companion of each be chosen wisely and prayerfully. The choos-

ing of a companion determines our future happiness or unhappiness. It is a part of wisdom, therefore, to associate only with those from whose company you can select a life's partner with whom you will be congenial. If in such companionship you recognize negative characteristics in him who attracts you, try to let your judgment rule your heart. Don't fool yourselves, girls, by thinking that after you are married, a man will overcome evil habits or negative traits of character. Let him prove himself before marriage.

I KNOW you are now asking: "What are the positive characteristics for which we should seek?"

Among the dominant characteristics a true lover should possess are: first, honesty; second, loyalty; third, chastity; and fourth, reverence.

Never marry a man who would deceive you, who would tell you a lie. I think it was Sir Walter Scott who said: "I will withdraw my hand from a man, were he my best friend, who would wrong a woman or tell a lie." These virtues which I have named are qualities which will appeal to your mind, to your observation, to your judgment.

The real guiding principle, however, is the divinest attribute of the soul—love.

Before I consider this virtue further, let me give you a word-picture of different kinds of wives as written by James Allen. He says:

Some women in marrying demand all, and give all. With good men they are happy. With base men they are broken-hearted.

Some women demand everything and give little. With weak men they are tyrants. With strong men they are divorced.

Some demand little, and give all. With congenial souls they are in Heaven. With uncongenial men, they are soon in their graves.

Some give little and demand little. These are heartless beings who bring neither the joy of life nor the best of death.

In choosing a companion, it is necessary to study the disposition, the inheritance, and training of the one with whom you are contemplating making life's journey. You see how necessary it is to look for the characteristics of honesty, of loyalty, of chastity, and of reverence. But after having found them—"How then," you ask, "may you tell whether or not there is any consanguinity, that something which will make you at least congenial in each other's company?" "Is there," you ask, "some guide?" Though love is not always a true guide, especially if that love be not reciprocated, or

is bestowed upon a surly creature or a brute, yet certainly there is no happiness without love. "Well," you may ask, "how may I know when I am in love?"

That is a very important question. A fellow student and I considered that query one night as we walked together. As boys of that age frequently do, we were talking about girls. Neither he nor I knew whether we were in love or not. Of course I had not then met my present sweetheart. That young man is now the General Superintendent of the Young Men's Mutual Improvement Association of the Church—Elder George Q. Morris. In answer to my question, "How may we know when we are in love?" he replied: "My mother once said that if you meet a girl in whose presence you feel a desire to achieve, who inspires you to do your best, and to make the most of yourself, such a young woman is worthy of your love and is awakening love in your heart."

I submit that, young men, as a true guide. In the presence of the girl you truly love you do not feel to grovel; in her presence you do not attempt to take advantage of her; in her presence you feel that you would like to be everything that a Master Man should become, for she will inspire you to that ideal. And I ask you young women to cherish that same guide. What does *he* inspire in you—to feel as Portia did when she loved? She was wealthy; she was beautiful; but for Bassanio she wished she were a thousand times more beautiful, ten thousand times more rich—that is what true love does. When a young man accompanies you after a meeting, or after a dance, and he shows an inclination to use you as a convenience, or as a means of gratification, then you may put it down that he is not prompted by love.

Under such circumstances, no matter how fascinated you may be, young woman, no matter how confident you may feel that you love him, let your judgment rule and you be master of your feelings. It may grieve you not to follow the inclination of your heart, but you had better be pained a little in your youth than to suffer pangs of torture later.

Courtship is a wonderful period. It should be a sacred one. That is the time in which you choose your mate. Young men, your success in life depends upon that choice. Choose prayerfully the one who inspires you to your best and always remember that no man injures the thing he loves.

YOUNG men and women have just entered into that state of life when they are driven by heaven-bestowed passions—I say God-given passions. There are young men, who, recognizing this fact, say: "Having them, why cannot we gratify them?" And they receive justification for such gratification sometimes from modern psychologists—false leaders who say that repression is wrong; that indulgence is the natural course of life. Do not be misled. I repeat, you are at that period of life in which your physical nature manifests itself, but you must also remember that God has given you, in that same period of life, powers of reasoning; he has given you judgment, and these for a divine purpose. Let reason and judgment be your guide—your balance.

Did you ever stand by the side of a power engine—throbbing, throbbing, throwing out its power and disseminating heat? On those stationary engines, you will find balances. If it were not for them the whole building might be blown up. But as the heat intensifies, those balances are thrown farther out and out, so that the whole thing is under control. So you have your reason, your judgment, as balances to your passion, young men. Try not to lose these balances, or there may be an explosion that will wreck your life.

This brings me to another fact, equally if not more important than those already mentioned. It is this: The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. These seeds of happiness are

sown by your ability to master your driving passion. Chastity should be the dominant virtue among young people—the ideal which the world has not accepted, and which many in the world will not believe exists or is cherished in the hearts of youth. You young men who have been on missions well know how astonished some people were when you told of your pure life. Some of them said bluntly that they did not believe you. But it is true.

In the Latter-day Saint Church there is but one standard of morality. In the world many people protect their girls and daughters, irrespective of religion. They know what it means for young girls to be treated as slaves, as playthings, and they shield their own daughters from the ravages of men. But their boys are too often left free to prey upon helpless creatures who are not so protected.

Thus in the world you have the double standard, but in the Church of Christ there is but a single standard. It applies to the boys as well as to the girls. If you follow that standard—indeed, if you will listen to the promptings of your best self, your clearest judgment, the whisperings of your own true heart, you will learn this lesson: That self-mastery during youth and the compliance with the single standard of morality is (1) the source of virile manhood; (2) the crown of beautiful womanhood; (3) the foundation of a happy home; and (4) the contributing factor to the strength and perpetuity of the race!

Shakespeare uttered an eternal truth when he had the old servant Adam say, as he pleaded to accompany his young master in the forest:

Though I look old, yet I am strong and lusty;

For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unashful forehead woo
The means of weakness and debility.
Therefore my age is as a lusty winter,
Frosty, but kindly.

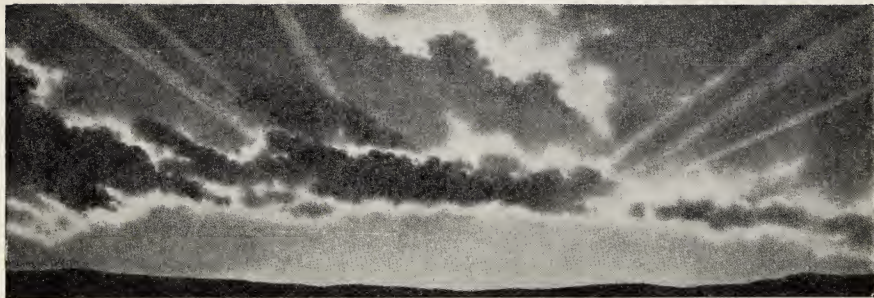
Laxity in youth is a sight draft that must be paid in age. Twenty, thirty, forty years hence, you must pay it. Mastery, and Chastity, are also seeds sown which will pay large dividends in years hence, and those years pass quickly—oh, so quickly. Self-control is not achieved without effort—

It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it's tried by fire.

(Concluded on page 191)



THE ARTICLES OF FAITH



xii. *The Tolerant Spirit*

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

(Read the Eleventh Article of Faith)

GROWTH is the essential objective of the plan of salvation — constant, unending growth. The powers of man must be developed, increased with every passing day. In the terminology of the Gospel, man must ever be in a state of progression. The original degree of man's powers matters little; their steady increase is of much concern. Final judgment will be based on the use that a man has made of the talents committed to him.

Growth, confined by its very nature to living things, is ever from within. It can never come from the outside as a soldier puts on a uniform. It is a process of unfolding. Such development of innate powers comes from self-effort. The individual must consciously set about to sharpen, increase, develop his natural gifts. One traveler through a new land sees but houses flitting by the train; another sees the spirit of a foreign civilization. One student masters the shell of a subject; another pries into its soul. It all depends upon individual self-effort.

Self-effort, in turn, is an expression of choice. Man may choose to engage in the toil and labor that lead to progression; or to stand idly by as

others advance; or even to engage in practices that destroy in part his natural endowment. This right to choose his way through the ages of time is often called the free agency of man. It is the distinguishing mark of intelligent creatures. It is the dearest, most priceless possession of every individual. Indeed, every person may be measured by the use he makes of his free agency.



This principle has been recognized from the beginning of time. The battle in the Great Council of pre-existent time concerned man's free agency. The plan of God provided that, through self-effort, aided by divine love, man should become fitted for celestial glory. Lucifer proposed that all mankind should be saved without any effort of their own. "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, . . . I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will . . ." (Moses 4:3, 4.) On that occasion, the Lord placed the seal of His approval upon the principle of progression through self-effort, made possible by the possession of free agency.

Likewise, at the beginning of earth time Adam and Eve stood forth as free agents. "And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it. And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee. . ." (Moses 3:15-17.) The commands of God, in the higher sense, are but statements of cause and effect; they never seek to abrogate the right of the human will.

In modern revelation this principle has been set forth with great lucidity: "The Lord God gave unto man that he should act for himself."

(2 Nephi 2:16.) "All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold, here is the agency of man." (Doctrine and Covenants 94:30, 31.) There can be no question about the inalienable right of man to possess and to exercise the right of free agency.

IN FULL accord with this doctrine Latter-day Saints claim the right to think and worship as they choose, so long as it is not contrary to the law of the land in which they live, and not an infringement upon the rights of others. For that matter, any attempt to coerce men in their beliefs, or in their practices under the law, is held to be of the evil one. Full freedom of thought, speech, and action, restrained only by the law of the land and the rights of others, is a vital tenet of "Mormonism." Carried to its logical conclusion, this means that in the Church every person must finally rest his membership upon his own personal conviction of the truth of the offered body of doctrine and practice.

Nevertheless, though the freedom to choose for oneself in all issues of life is a gift of indescribable worth, it must be remembered that it is as a two-edged weapon. Properly used it will move man upward; but, improperly used, it will as surely push man downward. It was by the exercise of their free agency that Lucifer and his followers became the devil and his cohorts. This was clearly expressed by the ancient prophet Nephi: "Men are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil." (2 Nephi 2:27.) And the prophet Alma warned that "Every man receiveth wages of him whom he listeth to obey." (Alma 3:27.)

In the use of free agency a certain infallible guide is available. Truth leads upward into enlightenment; falsehood, downward into darkness. "Ye shall know the truth, and the truth shall make you free," said the Savior to His disciples. Whoever would use their free agency safely, must, first of all, be lovers of and seekers after truth. Tradition, preconceived notions, life's practices—



ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

all must be laid aside, if need be, in the acceptance of truth. The will for truth, which is the will for righteousness, must be established. Only then can the gift of free agency be safely employed.

WHILE every man should claim the right to believe and worship as he chooses, he must always remember that all other men have equal claim upon the same privilege. Whoever love the right of personal choice will respect the same right of their fellow men. That is, the effect of the principle of free agency is to make men tolerant of one another's beliefs. That does not mean a surrender of any cherished truth, but, merely, the recognition of the fact that every man, in his own way, must be allowed to discover the path that leads to progression. Clearly, the possessor of truth must teach the truth to others; if they choose to listen, he must help the wanderers into light; but in no instance must compulsion of any kind be used. Truth once taught will come to life in a heart not steered against it.

The Latter-day Saints, therefore, are a tolerant people. They know that they possess the Gospel of the Lord Jesus Christ in its purity. At great sacrifice they teach this system of truth to all the world; but always as bearers of truth to a world that has full right to accept or reject the offering. They may grieve over the blindness of humanity, over the world's self-made sorrows, but always with the hope that some day those who now cannot see will open their eyes to the light of truth.

The spirit of tolerance makes Latter-day Saints glad to know that a person has even a fragment of the Gospel in his possession. It is better to accept one Christian doctrine, than none at all.

In the same tolerant spirit the Church deals with lukewarm or drifting members. They have their free agencies. To them the Church offers its teachings in the hope of acceptance. Naturally, those who do not accept the Gospel truth cannot be allowed to serve as officers or teachers of the Church, for in offering false leadership and teaching, the Church would not be honest to itself or its members.

Great is the thought that man, small as he seems to be in the midst of infinite realities, yet has the right to choose his way through universal time, and thus to spell out in ceaseless acts the sentence to be imposed upon him in the great day of judgment.



SHE HAD SEEN THE LOOK THAT
SWEEPED HER HUSBAND'S FACE. "IT
IS NOT ALONE A MATTER OF THE
RIGHT START."

THE STORY THUS FAR: *Nancy Porter and Peter Holmerson, two marriageable and very-much-in-love young people of a rural Mormon community, found themselves anticipating "their spring"—the spring in which they, with others of their friends, had decided to go to the Temple to be married at June Conference time. But seemingly poor agricultural prospects and accumulated debt caused Peter, a high-principled and cautious young man, to postpone the marriage until "better times." Questioning his motives and his wisdom, and in the anger of her disappointment, Nancy impulsively served notice on her betrothed that the "postponement" would be permanent and the "engagement" was off. The embarrassment was intensified by the fact that two couples of "their crowd," Mark and Phyllis, and Lynn and Vera, who were apparently less economically prepared for marriage, decided to go through with their plans notwithstanding. And so these two parted, with hopes postponed—or abandoned—*

CHAPTER TWO

THE RIDE home from the lavas was a quiet one: a reaction from the high spirits that had characterized the day. Each was probing his or her own thoughts. At Nancy's gate Peter said:

"I will unsaddle for you."

"Thanks, but I would rather do it this time."

He started to protest, thought better of it and with a nod turned his horse down the lane. After tending her horse at the corral, Nancy turned back to the house with lagging feet.

Although twilight was kind to it, the house, like Nancy's old sweater, was faded to an indeterminate color.

BECKONING ROADS

By DOROTHY CLAPP ROBINSON

It had been built with the idea of building on next year, or the next at the most. The addition had materialized into an abortive lean-to that hugged the length of the original two rooms. The yard was bare, but against the house clumps of phlox were beginning to show signs of life. Trees, to the west of the house, refused to change the drab color scheme. They had been set out when the place was new, but discouraged by the lack of water, they had stopped growing and now their only excuse for being was to hold the ends of a clothes-line in place.

Nancy scraped the mud from her shoes and pushed open a door at one end of the lean-to. Hunched before a kitchen stove, feet in oven, sat a prematurely old man. He looked up as she entered.

"Hello, Daddy. Where is mother?"

"In there somewhere. You're back early."

"Yes. Did you go to town?"

"Uh-huh—and we saw the doctor."

Nancy stopped short. "What did he say?"

"Well, I don't know if I got it exactly. He had a big name for it. All I could get was my stomach has come uncoupled."

"Has what?"

"Has come uncoupled. That's what brings on these spells."

Cold with sudden fear, yet resisting a smile, she stooped and kissed the top of his head. "Don't worry. If that is all that is wrong we will get it hooked up again."

She passed into the living room. Her mother coming from a bedroom looked at her, puzzled. "Home already?"

"What about father?"

For a long moment the mother's bony brown fingers struggled with her apron strings. Her face, when she lifted it to Nancy, was seamed with deep, tired lines.

"We were visiting at Jessup's when Dr. Bruce came to see Fred.

He insisted on taking father up to his office to examine him."

"Yes?"

"He said not to hope too much."

"Mother!"

"S-sh. We must not let him know. Poor thing, he could hardly stand the ride home;" and then because the mother eyes had seen something amiss, "Why are you home so early? I thought you were going to Vera's and stay for meeting. Did something go wrong?"

"Yes," Nancy bit her lip to still its trembling. "We had a good time but it ended on the wrong note."

"What does that mean?"

"It means I am not engaged to Pete any more."

"Why, Nancy Porter, how can you say such a thing and your wedding only a month or two away?"

The girl repeated what had happened and ended with, "You see, Mother, he put it aside without asking or considering my side of the question, even after I told him what I did. That shows he is not really in love with me or he would not act that way. Lynn didn't."

"There is such a difference between Pete and Lynn. I am sure Pete had some legitimate reason or he would not have postponed it. He is as eager to get married as you are. He understands you well enough to know you did not mean what you said."

"But I did mean it, every word. If he cares, he has a funny way of showing it. This is the third time it has been postponed, and he has done the postponing. If I am willing to put up with conditions he should be. He is not in love with me, but he wants a housekeeper, and he is afraid to ask a girl that knows better to put up with conditions out here. I am sick and tired of it. From now on I am doing my own thinking and not falling for any half-hearted

ILLUSTRATED BY
FIELDING K. SMITH



ON THE BANK OF THE CANAL THEY PAUSED. NANCY CAUGHT HER BREATH AT THE SCENE BEFORE HER. "GLORIOUS," SHE WHISPERS. "LET'S HOPE THOSE CLOUDS MEAN RAIN."

promises. Do you suppose there is a place on earth where I could get work?"

"I wonder. Work is so scarce." Then her face brightened with a sudden thought. "Do you remember Mr. Woods, the sheepman from Little Smokey? I cooked there one summer; you remember that if you do not recall him. Dr. Bruce told us his timekeeper is sick and he is going over there tomorrow. He might bring the sick man back to the hospital. There might be a chance of getting his job."

"But could I do it?" eagerly.

"Why not? With the commercial work you have had? He is more than a bookkeeper, for he tends the commissary and keeps track of all supplies sent out and keeps the men's time. There is nothing about it you could not do if Mr. Woods will have a girl. He has very decided ideas."

"He may have all the ideas he cares to if he will only hire me. Do you suppose I would have a chance?

Oh, I wouldn't; there are too many men after such places. It would be too good to be true."

"Mr. Woods liked me. That might help, and Dr. Bruce's word would go a long way. He will let you ride over with him, I know."

APRIL the fifteenth and then May the first. The day after the to-be-remembered picnic to the lavas Nancy had gone to Little Smokey with Dr. Bruce. Mr. Wood had not been at home but she had left a written application for work. The housekeeper at the ranch, who was the sick man's wife, assured her she would call Mr. Wood's attention to it as soon as he returned.

"He's mighty busy," she had told them, "so he had just better get 'somebuddy' to do all this here work. Poor Chris, he is sure all in." She indicated her husband as she wiped her eyes on her apron. How long?"

"Can't tell," Dr. Bruce had answered, "but I want him under observation for a while so I am taking him back with me. We may operate later. I'd say, roughly, two months or maybe three."

And that had been a month ago. Nancy was numb with disappointment. She combed the furrow listlessly with a garden rake. She and Carl were finishing planting a garden. Dale was in the field with the team. She leaned on the rake and watched him.

"Why doesn't Dale whistle any more?" she asked when she had watched the team go up the field and back.

"He's got a grouch on. Says we are throwing the seed away by planting it. Get a move on, can't you? I wanna get through sometime."

Reluctantly Nancy turned to her work. She knew how Dale felt. Carl would feel that way, too, when he was old enough to know about this endless procession of fruitless summers and overbearing winters; when he knew the canker of frustrated hopes and unsatisfied longings; when he knew how other people lived. She drew a sharp breath and turned again to watch Dale. A sickening wave of rebellion hit the pit of her stomach. She felt bruised and sore and old. Why must things break so badly for them. Dale deserved the best there was. He would get it for himself, too, except that father was sick and he was needed here. If she could only have secured work. If she could have had that work at the sheep ranch she could help them both. She should not have expected it. Such disappointments hurt so, but where else in this part of the world was there another vacancy? Everyone, it seemed, was out of work and no one was hiring. It was all on account of the way they lived.

"Wake up. I got a plane to finish," Carl called to her. "You are as bad as Dale. Pete ain't been around lately. I guess you are worrying over him."

"Don't say 'ain't and never mind Pete. He hasn't anything to do with the way I feel."

She attacked her work with vigor, but her thoughts soon wandered again. Next week the Gleaners

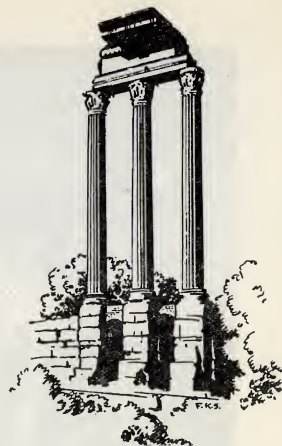
(Continued on page 187)

The PROTESTORS OF CHRISTENDOM

A STORY DEALING WITH THE WRITINGS AND TEACHINGS OF THE APOSTOLIC FATHERS AND WITH THOSE NOTABLE CHARACTERS OF RELIGION WHO THROUGH THE CENTURIES HAVE PROTESTED AND WHO HAVE BEEN PROTESTED AGAINST.

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union



iii. The Apologists of the Second Century and After

IN SPITE of much dissension and opposition from without, Christianity did not cease to spread. Within a century and a half after the day of Pentecost, there were churches in the most distant provinces: in Gaul, in Germany, in Africa, in Egypt, and even beyond the Roman frontiers.

Although those who wrote in defense of the faith in the second century, known to history as the Apologists, were nearer to the time of the Apostles than the writers of the fourth and fifth centuries, they were largely passed over in silence by the theologians of a later day and, at times, they were condemned. Indeed, though their writings are of great value for the history of controversy and "the origins of Christianity," modern Christianity was largely shaped in the fourth century with little regard to the Apologists. Since Joseph Smith could have known nothing of them, the question, "How do the doctrines and rites they practiced compare with the doctrines and ordinances restored by Joseph Smith?" is of more than usual interest.

For nearly a century now, church historians, eager to justify their beliefs and practices by discovering a historical foundation for them, have directed their attention to the first two centuries of the Church.

JUSTIN MARTYR (103-166); IRENAEUS (DIED ABOUT 200); TERTULLIAN (160-220); CLEMENT OF ALEXANDRIA (DIED BEFORE 216); ORIGEN (183-254).

What then were some of the things the Apologists taught?

Mourret¹ states that for the Christians "of the first centuries," the Father, the Son, and the Holy Spirit were "separate individualities." Justin² teaches that the Son is numerically distinct from the Father and, for him, one of the three men in Genesis 18 and 19 is the Son.³ He is not only the Son for Justin, but He is the Son for all of the Apologists⁴ who comment on

¹Mourret, *Les Origines chretiennes*, p 316.

²Justin Martyr (103-166) was born at Neapolis in Samaria. He frequented various schools of philosophy and was attracted by the philosophy of Plato, but failed to find contentment in it. He was drawn to Christianity because he admired a religion that could so influence men that they would suffer martyrdom. After he became a Christian, he continued to wear the short cloak of a philosopher. Of his writings, two *Apologies* and the *Dialogue with Trypho* have survived. He died a martyr.

³Justin, *Dialogue with Trypho*, LII, LVI. Irenaeus, III, vi, 1; Tertullian, *Adversus Praxeum*, XIII; Origen, *In Johannem* II, xxiii. See also Eusebius, *Ecclesiastical History* I, ii, 7.

⁴Irenaeus, bishop of Lyons, was born in

the passage. Mourret (Catholic) states, "Nothing is more remarkable than the insistence with which Saint Justin, Theophilus of Antioch, Saint Irenaeus, Tertullian, Clement of Alexandria," and Origen repeat that it was the Word (Jesus) who was revealed in the divine appearances in the Old Testament. They make use of this argument in order to show to the Jews that Jesus Christ is no other than 'the angel of Israel' who appeared so often to their fathers; they employ it to convince the pagans that Christianity is not a new religion, but that it goes back to the birth of humanity . . ."

According to Justin, Christ is "the

Asia Minor and was a pupil of Polycarp. He wrote in Greek, but his *Adversus haereses* survives only in Latin translations and has been "patched by quotations from later writers."

Tertullian of Carthage (160-220 or 240) was strict and rigid both in his thinking and in his writing. Fiery and energetic, he was led in later life, because of his severe standards, into Montanism. His writings are numerous.

Origen (185-254) "was the greatest intellect of the Eastern Church," the most distinguished and the most influential of all the theologians of the ancient Church," and the first theologian to write a systematic treatise of the Christian doctrine. "He stood alone in his day as a master of Hebrew." Hurst, *An Outline of the History of Christian Literature*, p. 65. Many of his writings were condemned by the Fifth General Council (553).

⁵Clement of Alexandria, (died before 216), though interested chiefly in philosophy, is a very important figure in early Christian literature. He wrote *Miscellanies*, *Who is the rich man who is saved*, the *Pedagog*, etc.; "He is desirous of furnishing [Christianity] with a good basis of philosophy and of reconciling it with contemporary thought." O. Bardenheuer, *Patrology*, p. 128.

⁶Mourret, *Les Origines chretiennes*, p. 316.

first-born of all creation." May this be interpreted that He is "our elder brother?"

According to Origen, "no heavenly being is entirely without a body, more or less subtle," and "One has even accused St. Justin, in chapter 10 of the fragment *Concerning the Resurrection*, of distinguishing three elements, for he writes there that the body is the house of the soul, and the soul that of the spirit." (Compare Joseph Smith: Intelligence, spirit, body. See Doctrine and Covenants)

Origen writes¹⁰ that evil was introduced into the world by the freedom that had been created and that sins had been committed by human souls before the present order of things. (Compare Joseph Smith: some men more obedient than others.) All were created equal in faculties and gifts, but all were not equally faithful to God and, in consequence, differences exist between them; some became the angels (?), others human souls and others evil spirits.

JUSTIN MARTYR taught that the Gospel was not new. His teaching and that of the other Apologists

¹⁰Justin, *Dialogue with Trypho*, CXXXIII, 2; *Apology*, XLVI, 2; see also II, viii, 1.

¹¹Cited by Mouret, *Les Origines chrétiennes*, p. 307.

¹²Tixeront, *Histoire des Dogmes dans l'Antiquité chrétienne*, vol. 1, p. 258.

¹³Origen, *Strom*, VI, 14, col. 337; IV, 18, col. 1321; *De Principiis* II, 9, 6, also *Adversus Celsum*, IV, 70, 54; cited by Tixeront, *Histoire des Dogmes dans l'Antiquité chrétienne*, vol. 1, p. 312.

is summarized in this respect by Kirsopp Lake in his introduction to Eusebius' *Ecclesiastical History*: Eusebius "maintains that the teaching of Christianity was neither new nor strange. . . . It had been followed centuries before them by Abraham and Moses and the later prophets; and the religion of the patriarchs was identical with that of the Christians. . . ."

"The student of church history will have little difficulty in recognizing that this teaching is in direct line of Justin Martyr, Aristides, Clement of Alexandria, and Origen."

By way of explanation, Eusebius says: "The life of men in the past was not capable of receiving the complete wisdom and virtue of the teaching of Christ."

Irenaeus acquaints us with the idea of dispensations. God worked to save man by giving in succession the four "testaments," from Adam to Noah, from Noah to Moses, from Moses to Jesus Christ, and again by our Lord Jesus Christ.¹²

What should become of those not baptized during the dispensations? If Irenaeus says anything about it, the passage does not seem to have survived, but Hermas¹³ says "that the apostles and the doctors, the

preachers of the Gospel, should descend into hell to instruct and baptize the just of the ancient law already dead."¹⁴

Justin writes, "that even up to his time prophetic gifts illuminated the Church. . . ." Archambault, the French editor of Justin, says in his introduction to Justin (p. 42): "The gifts, which were the primitive manifestation of the Holy Spirit in the Christian Church, remained still numerous during the second century (see Irenaeus II, xxxii, 4); in the time of Origen they had almost disappeared."

Justin affirms that "One may see among us men and women who have

(Continued on page 185)

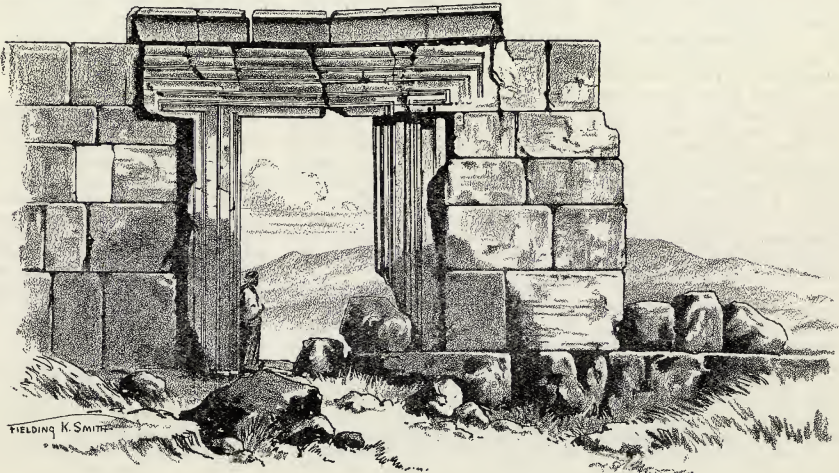
Christians. Each revelation is accompanied by an explanation. . . ." Kirsopp Lake, introduction to the *Shepherd of Hermas*. The *Shepherd of Hermas* was written by Hermas, the brother of bishop Pius of Rome. Pius was bishop of Rome about 148 A. D. Some are of the opinion that the *Shepherd* may have been written twenty or thirty years earlier.

¹⁴The *Shepherd of Hermas*, Vision III, 3, 5, 6. Compare *Similitude* IX, 16, 1, 2. Cited by Tixeront, *Histoire des Dogmes*, p. 143.

The *Shepherd of Hermas*, Sim. IX, 16, 5: "these apostles and teachers who preached in the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them. . . ." Kirsopp Lake translation.

Kirsopp Lake cites other passages in a footnote and adds, "The idea that hearing the gospel and baptism is necessary for the salvation of the righteous dead of pre-Christian times is common, but it is more usually the Christ himself who descends to Hades for the purpose."

¹⁵Eusebius, *Ecclesiastical History* IV, xviii, 8.



An ADVENTURE IN HEALTH

*An Outspoken
Missionary Speaks Out*

By GLYNN BENNION
Of the Church Historian's Office

I HAVE just read a very interesting and important book entitled *The Word of Wisdom, A Modern Interpretation*. This book, which is a collaboration of Dr. John A. and Mrs. Leah D. Widtsoe, deals for the first time in Word-of-Wisdom discussion more especially with the positive health directions of that revelation than with its prohibitions. I wish my grandmothers could have had this book, so that its precepts on foods might have become "traditionated" in the family long ago. I wish I might have had it as a dietary guide during my two years in the mission field. I hope every missionary now in the field may have a chance to read it.

This hope touching the missionaries is inspired by my own experience and observation in the field and by some acquaintance with the compilation of mission history. In my own case, I was afflicted with a perfectly miserable stomach-ache throughout practically my whole mission. I saw considerable ill-health of a similar nature among my companions. In 1928, for example, the Church spent more than \$12,000 in the medical care of sick missionaries. In one year in the Western States Mission alone 15 missionaries out of a force of 105 had to be taken to hospitals for appendix operations. I feel sure that practically all of this suffering, expense and impairment of efficiency could have been avoided if the missionaries had eaten the right kind of food.

Our missionary boys and girls go out into the world so very young and inexperienced. Whatever the dietary habits of their homes, whether good or bad, few of these youngsters have the judgment to select the best foods for preserving health when away from parental guidance. Indeed, it may well be that the first missionaries to show the effects of

faulty eating are the very ones who have been used to the best food at home; for during a sheltered childhood when healthy tissues were being built up by simple, natural foods, their bodies had no cause to develop a resistance against the evil effects of improper eating, and so react quickly and with decided discomfort to whatever deficiencies or toxins accumulate, following a bad change. By making the Word of Wisdom a guide in the selection of food I feel sure that the greenest "rooky" missionary could ordinarily keep in good health anywhere.

By way of justification for speaking out on this subject, permit me to relate one of my "missionary experiences":

Just prior to going on my mission I fell ill with some sort of digestive disorder, due, as I think, to several years of extremely poor eating while away from home attending school. My looks betraying my poor physical condition, when I arrived in Salt Lake City to be set apart I was sent to a doctor for an examination. The doctor said I could go provided I would follow his instructions. (Re-

member, this was twenty-five years ago, when doctors relied almost solely on drugs to rectify all human ailments.) This is what that doctor prescribed: I must avoid all fruits and vegetables; I must live on hard-boiled eggs and meat; I must carry a bottle of cascara and take a dose of the stuff three times a day.

THAT first summer I spent among the dry-farms of the southern Palouse country in eastern Washington, traveling without "purse or scrip." During that awful summer I had no need of the doctor's admonition not to eat fruit and vegetables. I never saw any in that land where the only water to be had was hauled in tanks from the railroad or from widely scattered wells bored through 600 feet or more of lava rock. There were no gardens or orchards in all that dreary sea of wheat fields. We were lucky to get one or two meals a day of bread, fried eggs, and meat. I certainly needed that doctor's prescription. By fall I was a very sick boy, indeed; hardly able to drag my weary

(Concluded on page 167)



WHATEVER THE DIETARY HABITS OF THEIR HOMES, WHETHER GOOD OR BAD, FEW OF THESE YOUNGSTERS HAVE THE JUDGMENT TO SELECT THE BEST FOODS FOR PRESERVING HEALTH WHEN AWAY FROM PARENTAL GUIDANCE.

A PHYSICIAN'S ADVICE to MISSIONARIES

THE DEATH of an Elder in the mission field due to a ruptured appendix is a far too frequent occurrence; and I have long felt that if missionaries could be given careful instruction, it would safeguard them as far as it is possible to do so against this serious affliction. In examining missionaries before they leave for the field of labor, I have tried to impress upon them the need for care, but at that time they see little danger ahead for them and remember little of what they are told. They are inexperienced for the most part and have depended on parents to guard them against illness, and when the emergency arises, they usually do the wrong thing. In such a serious affliction as appendicitis, one cannot make a mistake without imperiling his life, and so he should know definitely what to do.

Death from acute appendicitis usually is due to rupture of the appendix and peritonitis which follows the rupture. This is practically the only cause of death. Rupturing of the organ does not occur in all cases, but no one can tell which cases will rupture and which will not. Rupture occurs usually about twenty-four hours after the onset of the attack, but it may occur earlier—sometimes as early as eighteen or twenty hours after. During the early hours of the attack, the symptoms are often misinterpreted, and valuable time is lost. The common mistake is to think that something has been eaten that has caused an upset stomach. In an attempt to correct that condition, the patient will often delay until the attack becomes serious.

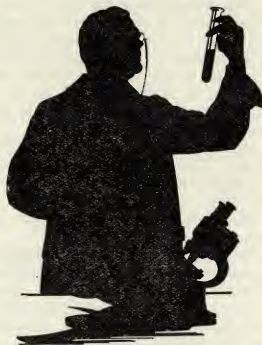
In the treatment as commonly carried out, based on a mistaken idea of the cause, further damage is done. Laxatives are usually used, and they always aggravate the picture by causing violent movements of the intestines, irritating the inflamed organ still more.

In a series of over 5,000 cases of acute appendicitis studied by the Philadelphia Health Department, deaths were just twice as frequent in cases given one laxative, and six times as frequent in cases in which more than one laxative was given as compared with cases in which no laxatives had been used.

The important thing to learn whenever pain occurs in the abdomen is its place of origin. One should not speculate, but whenever

WATCH YOUR APPENDIX—AND
OBSERVE THESE RULES
WHEN IT GIVES YOU TROUBLE—.

By DR. JOSEPH
R. MORRELL



FREQUENT cases of appendicitis appear among our traveling missionaries. Dr. Joseph R. Morrell of Ogden, Utah, who has examined many of these missionaries before they have gone into the field and who has observed the number of cases and deaths after they have gone into the field, writes: "Most of these deaths are preventable if the missionary understands what to do. Missionaries, for obvious reasons, do not want to incur a doctor bill, and so neglect to call a physician when they have abdominal pain until the attack becomes serious. At home the parents can take the responsibility, but in the mission field the missionary must do it, and he usually fails. The treatment of acute appendicitis has been considerably changed during the past few years. Under certain conditions operation is advisable; under other conditions, operations should not be performed. Here, in a brief way, is a statement of the problems involved."

pain, discomfort, or "indigestion" appears and does not leave in two or three hours, he should have an examination made by a doctor with a purpose of finding the cause. Do

not wait, on the hope that it will get better, until serious trouble has developed.

There is only one certain cure for appendicitis, and that is the removal of the appendix. This can be safely done in the chronic case, and before the appendix has ruptured in the acute case. After rupture has occurred, however, we have an entirely different problem, and here operation should not be done. Nature can handle the situation much more safely then, and our efforts should be directed toward helping nature. The patient should be kept quiet in bed with stomach empty except for hot, clear liquids. Use sedatives and local applications of heat or cold to quiet the pain and intestinal movements.

Pus may form and have to be drained, but that may be done safely at a later time if necessary. Usually the attack will subside in a few days and exceedingly few will develop peritonitis if treated in this way. Huge masses of inflammatory material surrounding the ruptured appendix melt away and disappear if we are patient and do not try to force matters. Above all, do not use laxatives, enemas, or anything else that will in any way irritate the damaged appendix. Operation at this late stage is a fatal procedure in a large percentage of cases, and should not be done. It can in no way improve the condition and is often the factor in setting up a fatal peritonitis.

By way of summary, I would emphasize the following points: (1) Examination by a physician for any abdominal discomfort or "indigestion" that does not clear up in three or four hours. (2) Use no laxatives or enemas. (3) Keep the stomach empty. (4) Submit to removal of the appendix at once if the attack is acute and under twenty-four hours; the earlier the operation is done after onset, the better. (5) If more than twenty-four hours have elapsed since the onset, treat conservatively, as operation then is dangerous. Have the appendix removed two or three months later when the attack has cleared up.

"JAVELIN TOSSER"

The Story of a Comeback that Counted

By R. D. GALT

A CANOE rested on a gravel bar of Doom River. Dusk pressed down upon the blue-green spruce and made the hiss of tumbling water almost a roar.

Steve Donnegan, his youthful features aflush with fatigue, took in the beauty of that wide, white-crested, tree-lined stream before finishing his task of unloading the boat. It was great to be making this trip into the wilderness with "Sparrow" Trent! Even the long portage around Death Roaring Rapids, tomorrow, would be small cost if only the experiences of the summer would erase the wistful sag from his companion's face.

Stooping, he pulled out a slender, hardwood shaft which had been carefully thrust under the ropes of a bed roll. "A strange place to find a javelin!" he mused. But, in spite of lack of space, it was the most important bit of the precious cargo.

Fondling the shaft with calloused hands, Steve glanced toward the fire, where "Sparrow" Trent was frying bacon. The ruddy light danced upon the open flap of a half-hidden tent. Shifting the javelin to his left, he picked up a generous coil of tough, light rope—carried against emergency—in his right, and dug his boots into the gravel bank. An instant later, he approached the squatting form of his friend.

"Sparrow," he said, dropping the rope and centering his attention once more on the polished shaft.

The slender, willowy youth drew back from the fire and lifted eyes whose wide depths seemed to hold a haunting something imprisoned there. What he saw reminded Steve of regret—and pain—and penitence. It was especially hard to face, because he had known a time when it had not been there. When students at Quiller had dubbed the willowy youth "Sparrow," he was as chipper and cocky as the bird whose name he bore.

Steve swallowed hard and held to his determination to speak.

"Sparrow," he repeated, "I wish you'd practise with this." The javelin lay balanced on his outstretched hands. "Tomorrow morning—tomorrow noon—any time. I want to see you keep in trim."

"Sparrow" Trent's lips twitched; his eyes glowed for a second; then turned sad. "I wish I could," he murmured, while the bacon sizzled and flung off a tempting aroma.

"You can," insisted Steve warmly, although he had failed, almost daily, to convince his friend of the fact. "You could be the best javelin tosser in the Conference by next June. When you first turned out for track and field events at Quiller, Coach Pelley hailed you as the athlete who would set a new state record for the javelin. It comes natural to you. Don't pass up the opportunity to set that new record for Quiller."

"Sparrow" turned the bacon listlessly. "No good could ever come of being the best javelin thrower in the state," he said dully.

Steve shut his teeth tightly. It was coming again.

"My javelin tossing has already ruined one life. Almost another. That's why I'm here. Don't deny it, Steve. You brought me north to your father's logging camp because you thought I'd forget. Then, seeing that didn't have the desired effect, you coaxed me into this long trip, still farther north. You've been good—too good, Steve. And I've enjoyed it, in a way. But I saw through it all. That sort of spoiled it for me. I even suspect that Coach Pelley and the boys on the track team had a hand in it. At least, they hailed the trip, after you gained my promise to go. But it's no use. It won't change things. Rufus Marcy is a cripple. And it was a javelin from my hand that tore the muscles from the calf of his leg, wasn't it?"

"Yes, but . . ."

"No buts, Steve. I'm responsible. If those muscles hadn't grown back the way they did, making him limp, I wouldn't feel quite so bad."

"How could you know that the little red-headed nuisance was going to choose the exact instant you heaved the javelin to cross a field on which he had no business? You know his type—always into something. It was just one of those unfortunate accidents! And, of course, his folks had to be poor and they bandaged the leg up without surgical advice. They wouldn't let the

school pay, because they knew Rufus was in the wrong. It was just one of those things, old man."

"Maybe so, but it 'has' me. I can't get back to those carefree days when the javelin was my most treasured belonging. I wish I could. Steve, you don't know how I wish I could!"

"Oh, come," cut in Steve, wrought with emotion. "A cherished possession doesn't become trash over night."

STEVE slumped down on the needed ground. The air was sweet with pitch and smoke and bacon, all mingled together to signify the North. It was difficult to associate poignant pain with such scents and surroundings. Yet it was so. It was impossible not to believe after following the trail of the outdoors, as "Sparrow" Trent's lone companion, for six weeks. The wilderness was not having the desired healing effect.

Steve knew sadness, because he was powerless to cope with his friend's affliction. He sat, playing with the coil of rope with one hand and resting his other on the polished slenderness of the javelin. A full moon was just edging out of the tree points across the wide ribbon of silvery water. Soon the camp site would be flooded with mellow light. Then, above the roar of the water, a piercing, half-hysterical cry tore through the night. It brought both youths upright. Who else could be making this isolated stretch of Doom River? And what had gone wrong?

Steve reached the gravel bar first. To his amazement, the moonlight, burnishing the tossing whitecaps of the waterway, suddenly brought to view the weird pitching of a fragile canoe. The canoe was far out, and it was kept at a giddy keel by a hatless, sleek-haired youth, whose frantic efforts were barely keeping the boat from capsizing.

Again the terrorized shriek broke from quivering lips. "Sparrow" had come to the edge of the bank at Steve's back.

"Why doesn't he pull out?" demanded Steve of no one in particular.

In his excitement, his voice carried



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far. As if in answer, the sleek-haired occupant of the canoe lifted, from the boiling water, what remained of a paddle. The boat almost capsized, but he managed to swing it about again by quick, deep thrusts with the stub.

"Broken paddle!" gasped Steve. "He can't get out. The current's carrying him on. Quick, 'Sparrow,' we've got to do something. A moment more, and he'll be swept into Death Roaring Rapids. He probably broke his paddle trying to get ashore."

The floundering bark was almost straight out from the gravel bar, then. No doubt, the stranger had started yelling when he caught sight of their campfire.

Steve whirled. An idea had come to him. Dashing up the steep bank, he grasped the abandoned javelin and started tying the end of the coil of rope to the tip. "Sparrow" was still viewing, with horror, the silvery sheet of water. Steve rushed up behind his friend. With a shove, he sent him off the bank to the gravel bar.

"Here," he thrust the javelin quickly into the non-understanding youth's hands. "I've tied the rope to the end. It's his only chance. Toss it, 'Sparrow.' There's only time for one try."

Steve trusted the moonlight to minimize the distance. He had known, at a glance, that the floun-

dering canoe was far out—fully as far as "Sparrow" had tossed the javelin, without rope unwinding behind it, that spring at the conference meet. But the circumstances weren't the same.

Without an instant's hesitancy, "Sparrow" Trent accepted the polished shaft thrust into his hands. A glow came to his wide eyes. As Steve carefully deposited the rope, so that it would uncoil without tangling, the willowy form of his companion started swaying from foot to foot, in the familiar motion he went through just before lunging ahead with the poised javelin. A tensing had come to long-neglected muscles. The slender body tilted back, and then whipped forward.

Steve held his breath as the metal-tipped shaft leaped out over the ruffled expanse of the river. Already past the point of the gravel bar, the sleek-haired youth still fought his losing battle. The water seemed to be rushing the frail boat with accelerated speed.

Then the strange youth glanced back and saw the javelin flashing through the moonlight toward him. He ducked his head, holding back the straining wood with tense muscles.

DOWNWARD sank the javelin, its nose a trifle high from the weight it was carrying. With a resounding "thwack" it landed

across the very bow of the canoe. Casting caution to the wind, the stranded occupant of the boat fell upon the rope. His hands clutched firmly.

Slowly the canoe swung around. The current tugged. Steve and "Sparrow" were forced to use discretion to keep the light rope from parting. But already the manila had soaked up moisture. Each second the danger would be lessened.

Foot by foot, the boat, tossed by rushing water, swung nearer and nearer to the bank. As stiffer tugs came, the two rescuers gave ground. They took no unnecessary chance on the line that held a life in the balance.

At last, the tossing shell of wood crashed into the rocks of the near shore. The struggle was over.

The occupant of the canoe told his story. His father had a summer camp back along Doom River about ten miles. He had started out in the canoe to have his first look at Death Roaring Rapids. He had come too far before trying to get out of the current, then had snapped the paddle.

"Dad will do anything to repay," he finished gulping down the food set before him. "I must start hiking back. Camp will be upset if I don't return in a reasonable time. Give me your names and addresses."

(Continued on page 176)

By B. F. LARSEN

Head of the Department
of Art, Brigham Young
University

The "SEEING EYES" of George M. Ottinger

THE WEST is synonymous in the minds of many people with adventure. It has been characterized as big, free, romantic, turbulent. There are many, still alive, who remember when the American West offered refuge for the persecuted, when it was an invitation and a challenge to those who were led by the spirit of adventure, when it was a mecca for "dare-devils" and outlaws. Gamblers and fortune hunters, spiritual leaders and politicians, traders and homesteaders all rushed pell-mell across the prairies to meet the challenge of rivers, deserts, valleys, and mountains.

Among the many who wanted the thrill of this new life was a romantic young artist who was fired with this westward spirit. His coming to Utah is fraught with significance for the people of this state.

George Martin Ottinger was born in a large, rambling, stone house in Springville Township, Montgomery County, Pennsylvania, February 8, 1833. The house was built by his grandfather who settled in Pennsylvania one hundred thirty-five years before George M. Ottinger was born. This grandson lived to a ripe old age. His life was crowded with adventure and constructive service. As an old man he wrote at the conclusion of his short diary:

And now at the age of eighty-three years, I am able to read without glasses, paint without tiring, and live in the enjoyment of life and health, with a career of activity behind me, which I hope will not be concluded for yet many years.

THE DESIRE FOR EXPLORATION AND ADVENTURE

THERE are many episodes in the life of this man which for lack of space must remain untold here. The first was his whaling adventure, at the age of sixteen, rounding Cape Horn, calling at many South American ports, being marooned and finally fighting back to San Francisco—a story in itself, which found him later back in Baltimore and New York as a twenty-year-old art student. The spirit of adventure was aroused in him again by the great Western migration. He secured an ox team and wagon and joined a company of men who were crossing the continent.

His mother accompanied him on this new journey. He arrived in Salt Lake City in the summer of 1861. He intended to remain for 150

THE MANY-SIDED LIFE OF THIS PIONEER FIGURE CONCURNS US HERE, AS A FELLOW-ARTIST WRITES OF HIM, BECAUSE HE HAD "EYES THAT SAW BEAUTY" AND A SOUL THAT GAVE IT NOBLE INTERPRETATION.



GEORGE OTTINGER AT HIS WORK AS HE APPEARED IN LATER YEARS.

only a short time before continuing to California, but he settled here and gave of himself in unstinted measure for the development of Utah. He built the first pioneer home in the Twentieth Ward and helped to make the Twentieth Ward a veritable fountain for inspiration and service.

THE FIRST ART BUILDING IN UTAH
IN Salt Lake City, Ottinger became acquainted with C. R. Savage, who had known Ottinger's mother in Philadelphia. Ottinger was a landscapist and painter of miniatures. Savage was a photographer. Both men loved the great out-of-doors. Their mutual interests and close friendship found expression in a business partnership. The Savage-Ottinger firm occupied the first building in Utah devoted entirely to the production and sales of works of art. The building was located near the Deseret News Building on Main Street.

Ottinger became interested in a number of civic activities which required so much of his time that he withdrew from the art firm. The

love of these men for each other continued to the end of their lives. They traveled and camped together much. Ottinger used his brush and Savage the camera to record the wonderful beauty of the Wasatch Mountains.

INTEREST IN DRAMATICS

THE Salt Lake Theatre was being built when Ottinger arrived in Salt Lake City. The exterior was beautiful in its simplicity. Brigham Young was not slow in recognizing the possibilities in the service of the young student from the East for scenery painting. President Young asked the young man to submit plans. The results were very satisfactory and so Ottinger was commissioned to paint the first set of scenery for the Salt Lake Theatre.

He painted scenery for four years. During a part of this time he was assisted by William Morris and Henry Maiben.

While directing the scenery painting, Ottinger became interested in the art of acting. He was a member

GEORGE M. OTTINGER's contributions as a military and civic leader, as an educational organizer and administrator, as a father and neighbor, and as an all-around citizen and community builder, could well become the subject of a volume, but we concern ourselves with him here chiefly as a creative artist.

of the cast in a great number of productions and was accepted as a regular member of the old Salt Lake Stock Company.

In reporting his activities the *Deseret News* says: "He could be relied upon to do a Shakespearean King, or a plantation dandy with equal facility and in a high style all his own." In commenting on his own dramatic activities, Ottinger says his specialty was playing the part of dukes and kings.

FOUNDER OF THE FIRST ART SCHOOL IN UTAH

MANY of the pioneers had an active interest in art but the job of subduing the desert tended to monopolize their time. It required brave leadership to keep alive an adequate interest in culture. We needed craftsmen and builders to construct homes, sawmills, and roads. The demand was for physical necessities. There was little time for art.

Brigham Young wisely saw the danger of this pioneer people's becoming narrow in their isolation. He encouraged music, the drama, the dance. He had a vital interest in architecture, sculpture, and painting.

The most pretentious attempt to keep alive the spirit of the fine and applied arts was the founding of The Deseret Academy of Arts in 1863. This was a private school organized for the promotion of art education in Utah and the Intermountain West, with George M. Ottinger as first president.

AS A TEACHER AND STUDENT

OTTINGER was head of the Art Department at the University of Utah for ten years. During this time he worked at the University two days of each week teaching his art classes.

Ottinger was a profound reader. He had a wonderful memory and was gifted with a vital constructive imagination. He had great facility for presenting his ideas to others. He made valuable contributions as a lecturer and was one of the co-founders of the Twentieth Ward Institute which developed into a



"THE CANYON'S GLORY." FROM A PAINTING IN CITY CREEK CANYON BY GEORGE OTTINGER, 1872.

Mutual Improvement organization. He was interested in the legends of the Aztecs and the Toltecs. He knew the history of the Spanish invasion and the struggles of the Indians to defend themselves. He expressed his reaction to these historic events in many of his paintings.

OTTINGER THE ARTIST

OTTINGER said that he was always interested in drawing. He made many interesting sketches during his travels in foreign countries.

One of his most important decisions was made at the age of twenty in Baltimore when he decided to quit his job as clerk in a sugar refinery to become an artist. After his study at Baltimore he went to Lancaster, Pennsylvania, and hung out his shingle as a miniature painter.

When his family moved to Richmond, Virginia, he studied art in that city for some time.

In Utah he spent much time in painting after the dissolution of the business partnership with C. R. Savage.

In 1876 he sent a large painting, "Montezuma Receiving the News of the Landing of Cortez" to the Philadelphia Centennial Exposition. This picture was well received and well hung. It brought him a number of commissions. Later he sent a large marine painting to the Chicago Columbian Exposition and received an important award.

He kept at his sketching and painting continually in spite of his many public duties. In the early seventies he led two other artists up Cottonwood Canyon on a painting tour. They named the famous Cottonwood Lakes. Lake Phoebe was named in honor of Ottinger's wife,

Lake Mary in honor of artist Boardman's wife, and Lake Martha in honor of the mother of Alfred Lambourne. "My chief delight," Ottinger said, "was in picturing the beauties of the Wasatch Mountains."

Ottinger worked in many media including pencil, water colors, oils, charcoal, and pen and ink. He was interested in life in all of its manifestations. Often he was humorous. At other times he painted tragic reality. Some of his pictures have strong dramatic character. This is especially true in his mountain studies. He faithfully portrayed many moods of the sea. His expressions are concerned with both history and fiction. His desire to paint was motivated by love, by both peace and war, by excitement and also by moments of tranquility. He was an outstanding creator among the artists of his time.

OTTINGER AS A GENTLEMAN AND A CHRISTIAN

GEORGE M. OTTINGER was nature's gentleman, scholarly and generous. He would have shared with a brother artist his last piece of canvas or his last cake or tube of color.—*Deseret News*, August 18, 1934.

He was one of the best loved men in Salt Lake City. Alfred Lambourne, one of Ottinger's many good friends, wrote for him the following beautiful tribute:

Peace be to his ashes! no more together
shall we look
On the mountain peak, the rugged defile,
the sleeping lake,
The roaring torrent, the shadowy pine
wood,
The glories of the western skies. No more
shall we
Talk of the miracles of art; I take not so
much interest in these.
No, again No! The soul is free.
There is illimitable space, in the course of
the stars.
And then, more than all the progress, the
development of the endless being.
Hail and farewell.

THE STORY OF OUR HYMNS

THIS soul-satisfying hymn has won a place in the hearts of every devout worshiper of the Lord. Since 1737, it has been included in almost every hymn book. It has cheered the drooping spirits of millions of depressed and downcast people. It has engendered faith in God and His promises and strengthened many a faltering footstep.

The scriptural basis for the hymn is found in Isaiah 43:1, 2, and in the Epistle of Paul to the Hebrews wherein he writes "And be content with such things as ye have, for He hath said 'I will never leave thee, nor forsake thee.'"

"How Firm a Foundation" was the favorite hymn of many noted Americans. It was loved by the wife of President Andrew Jackson, and "Old Hickory" had it sung at his death bed. It was also rendered at the funerals of General Robert E. Lee, Theodore Roosevelt, and Woodrow Wilson.

H. Augustus Smith in *Lyric Religion* gives the following story which was also printed in the *Sunday School Times* of December 17, 1901:

General Curtis Guild, Jr., tells how this hymn, wedded to the Christmas tune "Adeste Fideles" was sung on a famous Christmas morning. The Seventh Army Corps was encamped on the hills above Havana, Cuba, on Christmas eve of 1898—a beautiful tropical night. Suddenly a sentinel from the camp of the Forty-ninth, Iowa, called "Number 10—twelve o'clock, and all's well." A strong voice raised the chorus and many voices joined in until the whole regiment was singing. Then the Sixth-Missouri added its voices, and the Fourth-Virginia, and all the rest till then, on the long ridge above the city, where Spanish tyranny once went forth to enslave the new world, a whole army corps was singing.—

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee and cause thee to stand,
Upheld by my righteous, omnipotent hand."

MORE than a hundred years ago, Emma Smith, through divine revelation, and led by inspiration from the same holy Source, compiled the spiritual hymns of the Church of Jesus Christ of Latter-day Saints. The collection of ninety hymns included many of the most popular Christian hymns, among the

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee



From a Portrait by Lee Greene Richards
GEORGE D. PYPER

xxvi. How Firm a Foundation

foremost being "How Firm a Foundation." Many a "Mormon" heart has been warmed by its consoling promises. One of the most pathetic incidents, very different from that which occurred during the Civil War, is related by Amanda Smith, whose husband and son were killed and another son seriously wounded at the Haun's Mill Massacre, a dark chapter in Church history. The following story is told by Mrs. Smith in Edward W. Tulledge's *Women of Mormondom*.

All the Mormons in the neighborhood had fled out of the state, excepting a few families of the bereaved women and children who had gathered at the house of Brother David Evans, two miles from the scene of the massacre. To this house Alma had been carried after that fatal night.

In our utter desolation, what could we women do but pray? Prayer was our only source of comfort; our Heavenly Father our only Helper. None but He could save and deliver us.

One day a mobber came from the mill with the captain's hat:

"The captain says if you women don't stop your d—d praying he will send a posse and kill every d—d one of you!"

And he might as well have done it, as to stop us poor women praying in that hour of our great calamity.

Our prayers were hushed in terror. We dared not let our voices be heard in the house in supplication. I could pray in my bed or in silence, but I could not live thus long. This godless silence was more intolerable than had been that night of the massacre.

I could bear it no longer. I pinned to hear once more my own voice in petition to my Heavenly Father.

I stole down into a corn-field, and crawled into a 'stout of corn.' It was as the temple of the Lord to me at that moment. I prayed aloud and most fervently.

When I emerged from the corn, a voice spoke to me. It was a voice as plain as I ever heard one. It was no silent, strong impression of the spirit, but a voice, repeating a verse of the Saints' hymn:

"The soul that on Jesus hath leaned for repose,

I cannot, I will not desert to his foes;

That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake."

From that moment I had no more fear. I felt that nothing could hurt me. Soon after this the mob sent us word that unless we were all out of the state by a certain day we should be killed.

The day came, and at evening came fifty armed men to execute the sentence. I met them at the door. They demanded of me why I was not gone? I bade them enter and see their own work. They crowded into my room and I showed them my wounded boy. They came, party after party, until all had seen my excuse. Then they quarreled among themselves and came near fighting.

At last they went away, all but two. These I thought were detailed to kill us. Then the two returned.

"Madam," said one, "have you any meat in the house?"

"No," was my reply.

"Could you dress a fat hog if one were laid at your door?"

"I think we could," was my answer. . . .

And then they went and caught a fat hog from a herd which had belonged to a now exiled brother, killed it and dragged it to my door, and departed.

These men, who had come to murder us, left on the threshold of our door a meat offering to atone for their repented intention. . . .

The Lord had kept His word. The soul that on Jesus had leaned for succor had not been forsaken even in this terrible hour of massacre.

THE ORIGIN of "How Firm a Foundation" was for many years enshrouded in doubt. In early publications of hymn books it was credited to "Kirkham" and "K—."

Later, in some publications, it was credited to George Keith. That Keith was a publisher of books, who initialed his surname "K", lent plausibility to the belief of some that he wrote it. Where the credit to "Kirkham" originated is not known.

More recently, Reverend H. L. Hasting, of Boston, and Dr. John Julian, editor of *Dictionary of Hymnology*, making separate researches, concluded that the hymn was written by Robert Keane, a preceptor for Dr. John Rippon, who was pastor of a Baptist Church in London from 1773 to 1836, and who first published the hymn credited to "K—" in his *Selection of Hymns from the Best Authors*. A few slight changes have been made to the original words.

Criticism has been offered by some hymnologist to putting the promises in the mouth of God, but none of these criticisms has affected the popularity of the hymn, especially in America. In the writer's mind, representing the hymn in the first person has given it great power and authority.

THE TUNE

THE TUNE to which "How Firm a Foundation" is usually sung by the Christian churches is "Adeste Fideles" ("O Come, all ye Faithful"), now called the "Portuguese Hymn." The composition was first heard in the Portuguese Chapel, London, and given the name of "Portuguese Hymn" by the Duke of Leeds.

H. Augustus Smith in *Lyric Religion* says the tune was probably of English origin. Vincent Novello, organist of the chapel, ascribed the tune to John Reading, organist of

HOW FIRM A FOUNDATION

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!

What more can He say than to you
He hath said,
You who unto Jesus for refuge have fled?

In every condition, in sickness, in health,
In poverty's vale or abounding in wealth,
At home or abroad, on the land or the sea,
As thy days may demand, so thy succor shall be.

Fear not, I am with thee, O, be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous omnipotent hand.

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie;
My grace, all sufficient, shall be thy supply,
The flame shall not hurt thee, I only design
Thy dress to consume and thy gold to refine.

E'en down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And then, when gray hair shall their temples adorn,
Like lambs shall they still in my bosom be borne.

The soul that on Jesus hath leaned for repose
I will not, I cannot, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

Winchester Chapel from 1675 to 1681.

In an article by Mrs. W. Henry Herndon, published in the *American Etude* of January 1937, she says:

Its origin is not definitely known. By some it is ascribed to a little known composer, Portugallo (Portugal); by others it has been credited to the author of the words; whilst still others believe it to be a folk tune without regular authorship. In the Southern States it is almost universally sung to a tune known as "Foundation." . . . In many books of the southland it will be found in the "buckwheat notes" invented by an ancestor of Charles Wakefield Cadman. . . . This is undoubtedly the tune beloved by the knightly general, Robert E. Lee.

Neither the "Portuguese Hymn" nor "Foundation" is the one most loved and sung by the Latter-day Saints as published in their hymn books. The author of the "Mormon" tune is unknown, but whoever the author and composer were they have bequeathed to the world a legacy that has enriched the spiritual lives of millions of Christian people. The hymn has buoyed up the faith of hundreds of thousands of Latter-day Saints, comforted them in times of trouble, made good the glorious promises so beautifully poetized, and sanctified to them their deepest distress.

"How Firm a Foundation" should be memorized by every Latter-day Saint. And when synchronized with holy scripture, such as the following, it becomes, indeed, a rod and a staff, to hold one in God's "sovereign, eternal, unchangeable love."

When thou passest through the waters,
I will be with thee; and through the rivers,
they shall not overflow thee; when thou
walkest through the fire, Thou shalt not
be burned, neither shall the flame kindle
upon thee.—*Isaiah 43:2*.



VISITING BOOKS

"THERE are three things," began my old English professor—he with the curious knowing smile and the coal-black pointed beard—"to be done with a good book. You can read it, or study it, or visit it. . . ."

"Why not all three?" I asked.

He shrugged. "Certainly—why not! There are many books good enough for all three. . . ." He reached up and pulled a well-worn red-bound volume from its shelf. "Here for instance is Mark Twain's *Joan of Arc*. It is not as famous as *Huckleberry Finn* or *Tom Sawyer*, but for me it is much better. I read it first for the sake of its historic value. Since then I have studied it for its unusually beautiful English. And now I visit it often for the sheer joy of spending time in its company."

"You mean you read it through again every so often?"

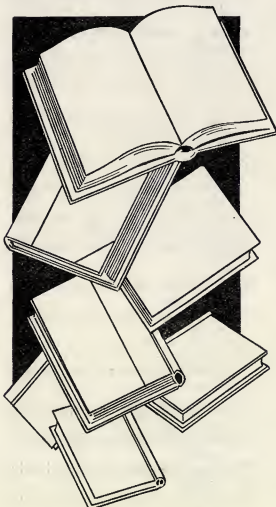
"No, no! I just browse—visit, if you please." Joan went back to her place on the shelf. "But not all books are good enough for that. Study books—textbooks if you will—are ordinarily taken like spinach, with a grimace, and ever after are good for reference only. One goes to them like going to a grocer for a broom or a pound of beans. . . ."

"For a professor of English," I laughed, "you are pretty hard on the profession."

He laughed too, and the point of his black beard vibrated like the needle of a compass. "We teachers must, like the grocer, deal with the necessities of life, my friend. That does not mean we must appreciate only our store or live in it all the time. Sometimes it is much nicer outside. There are books one needs to read just once—just to be able to know the direction of the literary current—novels of the day, books of science or political economy, or books concerning a changing world-order perhaps. But they grow old so soon; time moves too fast for them. Today they live; tomorrow they are forgotten. . . ."

His long, lean hand swept toward a far, dark corner of the spacious library where we sat. "There they are—asleep on their shelves, in the long night of their own making. . . ."

"I am not so sure, professor," I interrupted, for I knew he was prone



By O. G. HERBRECHT

to wander far in his literary hobby, "just what you mean by visiting. . . ."

"Oh that! Through the years I have set apart for myself—over there—a few shelves for books with which I want to live intimately. Books that are no longer books. They have become friends and so I visit them often and am never lonely. I wish. . . ." he added meditatively, "I had started earlier—back in my high school days. Maybe young people—some at least—would not now be on their wits' end for worthwhile things to do when work and school are over; or they might choose a bit differently than they often do. . . ."

"Wait a minute, professor." I got out of my chair and switched off the chandelier, a bit of privilege that had accrued to me from several years of friendship. The big room with its cozy furniture, its deep, shadowy recesses, its few masterpieces of art, its great center table fashioned out of a single disk of a giant redwood tree, all moved into a darkness disturbed only by ghostly

flickers of red that moved stealthily from the hearth fire over bits of marble statuary, over rows of sombre bindings, over the straight, dark green hangings at a window, and rested steadily only on the lean, pointed face of my friend.

"Now tell me," I said dropping back into my chair, "just how and why you visit those books—over there. I promise not to interrupt."

"You have graciously shut out the world," he replied gently, "to make a quiet place where just you and I may talk out loud. . . ."

HHE LEANED forward to the fire, threw on another log, and then sank back into his own black leather armchair, his finger tips tapping gently as was his wont in the schoolroom.

"Attitudes toward books," he began thoughtfully, "depend almost wholly on your philosophy of literature—what you buy or borrow books for. If books are to you just printed Caps and Gowns, inky professors in paper colleges from whom you desire 'credit,' then by all means you will appropriate all they have for you—and sigh with relief when they are done! If to you they are fiery prophets of a timely Cause you will naturally crusade with them at least once to the ultimate capture of your mental Holy Land—and then perhaps wonder why you did it. But frankly my books—over there—are not that to me at all. I have read them through and liked them well enough to admit them to the inner circle of my intimate companionships.

"Reading, you see, is an art rather than a craft. Crafts are for the profits of life and the construction of character. Arts are for the enjoyment and enrichment of life, for the planting of beauty, for the giving of poise, for the outlet to the soul's most flaming passions, for the sharing of life's deepest and life's finest things. When reading is done as an art, books cease to be books and become people—people done in ink and housed between board covers, but people none the less. They are alive, they breathe and move—are human all the way. The world is just as rich and happy in the possession of Uncle Tom, Ivanhoe, Little Tim, Sir Galahad and Portia as though they were actual people of history. And perhaps even more so, for are they not fashioned people of the spirits we see about us every day among our neighbors? And what of those who

really did live human lives but left before we came along? Am I to have no intercourse with Florence Nightingale or Joan of Arc, those two lone crusaders of love and right? Why should I not sit down with Francis of Assissi at his cave and hear him talking to his birds—or walk with fiery Peter the Hermit as he trumpets his battle call to a people grown cold?

"My Bible . . ." his tone grew very reverent. "What a panorama of great spirits it offers! Some like to read their Bibles through every so often, I do not. I like to visit with it—sit beside intrepid Moses as he judges the people. Or another day share an hour with a princely prophet at his arduous, thankless task. Or sit beside the ancient sea with Jesus of Nazareth. . . . I am afraid," he interrupted himself, "you will think me a vagabond dreamer instead of a staid old school teacher."

"Would you care if I did?"

"Frankly, no! I have the constant fear of the pedagogue—becoming pedantic. My friends—over there—may save me from that. . . . Now tell me, why should I be satisfied with a single 'reading through' of the books in which they live? One does not excavate his friends as he would a cellar for his new house. One does not pump them dry as a well—it just isn't done. One of the lures of constant friendship must always be the unknown, unrepaid corners that lurk here and there. It is fascinating to keep contact with people you do not fully understand. Therefore it is best not to exhaust them upon first acquaintance. A really great book should, it seems to me, be skimmed first—then read—and visited often after that. For instance, Browning is like that."

"Why say to such a book, 'Sir, you have delighted me. I am glad to have met you. Now please, step aside, I have another arriving in the next mail!' Certainly one does not invite a new friend to his home at the rate of one a month; pry into every nook and corner of his mind, body and soul, ransack him from cellar to attic, then hurry to the store or the post office for a new one! Conceivably with a shoddy book one might with courtesy deal so, but not with the eternal spirits of genius—no, not with them."

"With these friends of mine I can people my own world and have it as large or small as I wish. In it I am 'monarch of all I survey.' In that circle I can laugh at the years, drive away my moody hours, exorcise the devils that come tempting

and have the best of company in the loneliest hours. All the intellectual giants of the past and present, all the dreaming souls of all the days, are at my beck and call. Shakespeare, Milton, Dante, Shelley, Goethe, Schiller, Montaigne, Keats, Longfellow, Browning, Van Dyke, Tacitus, Livy, Plutarch, Homer, Cicero . . . dead! Nonsense, they are alive! They walk and talk with me in my cozy room. They are picturesque, some of them grotesque. They eye each other a bit uncertainly perhaps, but of one thing there is no doubt—they are friends of mine and we can have a famous time together. I can have audience with any of them as long as I desire. I shall probably not care to listen to all they have to say. Not all of it might interest me. Then, too, they are not always at their best. Neither am I. They get moody at times. So do I. I am very sure that at times I am quite boring. Frankly—so are they. It is neither a social error nor an academic sin to skip those pages. I am sure they do not mind. . . ."

My friend's hand swept over his face and lingered at the point of his beard as it often did when he seemed to be catching himself at the point of straying.

"I forget you are concerned about your own young generation, not about us of the older day. You are thinking young people will not care for such heavy mental fare. No, if we have not introduced them properly, that is true. And we must do it better than we are, these days. We are so matter of fact—so practical. We must somehow bring them together again—these youth of our day and these guides to the land where dreams are made—to the place where dreams come true."

He paused again and stared into the fire as if in the dancing jets of flame they were coming again to him, those makers of dreams. True to my promise I said nothing, but I was thinking of the youth I knew and wondering whether they might not become greater than so often they seem to be if they were somehow brought into abiding company with greatness.

"Some books are valuable to me," resumed the professor after a while, "for just one item or idea. So I never read them through at all. Why, for example, should I read all of Gibbons' *Holy Roman Empire* when I want merely to find out what he has to say about the catacombs? Or why wade through the jungles of Wells' *Outline of His-*

tory if all I want is his idea of how the world began? If I can find in a book one great idea, one answer to a vexing problem, one bit of fact or truth or inspiration I did not have before, that book is worth its price though all the rest of it be worthless to me. And so it, too, goes—over there."

Once more he stopped and over his face came the whimsical smile his students knew so well—and loved. "Incidentally," he said drily, "I can shut up a book whenever I want to. That is one advantage of having your friends in print."

He laughed gently at his own fancy, then grew sober again. "It is not a question whether we can afford the kind of books I have been talking about. Can we afford not to buy them? Great books are investment, not expense. One's education is certainly measured not by the number of books we have on our shelves but by the extent to which these friends of ours have poured their spirit into us, have helped to landscape our cultural garden. And so we dwell together—my good friends and I! Come, my friend, speak! I know you want to. I release you from your own promise."

I was thankful for the privilege. "Do you think, professor, that young people would be interested in old friends like that?"

"Old? They never grow old. Time passes them by. They keep me young."

"Yes, but my generation is young—will it not make them old?"

My friend shook his head. "Beauty, Truth, Virtue—they are neither old nor can they age another. But—I do not insist on their choosing *my* friends! I only wish that you and yours may have a company of such goodly, great souls with whom to spend some leisure hours and from that spending emerge with a bit of new shining, new strength, new joy."

I rose. "It is getting late, professor. I must go. When will *your* book be out?"

"Eh—what?" He blinked at me as his hand reached for the switch.

"Some day," I answered him, "I should like children of mine to emerge from a leisure hour with a bit of new shining, new strength, new joy—"

For a moment his fingers trembled slightly as they fumbled along the wall, and his face turned away. But when the light again flooded the room he looked at me with a glad smile and I saw he understood.

HOW IT'S DONE IN NEW ZEALAND

A NOTABLE STORY OF THE WORKINGS OF THE
M. I. A. AMONG A LOVABLE AND FAITHFUL
PEOPLE.

By ADELAIDE THOMPSON POANANGA



A TYPICAL MEETINGHOUSE OF NEW ZEALAND, SHOWING THE FINE CARVED WORK SO CHARACTERISTIC OF THIS PEOPLE.

OUR LAND knows no particular winter season, for the grass is always growing, but, we do have what we call winter, which is, in fact, our heaviest rainy season. It is at this time that our Mutuals function fully, and this season is from April through to September. Some of our Mutual organizations are entirely among the non-members of the Church; however, they follow religiously the course of study as outlined by the M. I. A. Boards in Salt Lake City.

We have an advantage in our associations in New Zealand over the associations here in America in that during our greatest event, which is the annual conference, or the *Hui Tau*, our M. I. A. young men and young women have the opportunity of demonstrating before the thousands attending this great conference the work which they have been doing during the past year, in song, speech, in our unique and beautiful *poi* dances, in our *hakas*, tennis, and then by the new dances which the Mutual Boards have sponsored. Plays are given during the year, of course, and one district will give a performance in many districts, and in this regard resemble the "Road Shows" of the M. I. A.

Let me say that in all our activities there is but one theme which is always uppermost in our hearts and minds, and that theme is the Gospel of Jesus Christ which has been again restored through the instrumentality of the Prophet Joseph Smith. Our *hakas*,

already mentioned, are given with a Gospel theme being the foundation. Our *poi* dances and action songs are all based upon some beautiful theme in the scriptures. The speeches, and many of them are extremely clever and well-selected, are prepared by the young men and young women who are gifted exceedingly in the art of oratory.

PERHAPS you would be interested in a description of one of our Green and Gold Balls which was held last year in September. I believe it to be the most successful one we have held since the one given during President Hardy's administration which netted our *Tamaki* (Mutual) some \$1500.00. First of all, invitations are sent out, nearly 700 of them. Of course, those invited were non-members of the Church, and influential people throughout the district, as well as the members of the Mutual. Then we had a queen carnival, at the end of which we had raised \$650.00.

There were the decorations to look after which were quite an item because they were to go in to our old and wonderful Maori *Wharepuni*, our meeting-house, which is 100 feet long and 40 feet wide. This building is very old and beautiful. All the woodwork is carved with the art of the old Maori *Tohunga Kaiwakairo*. This building when it was dedicated by my people, was given the name of *Aotea*, which translated means *Shining World*. The

ADELAIDE T. POANANGA, a woman of culture, refinement and notable ability, has long been a leader in the Church among her own Maori people. She descends from a distinguished and noble Maori family. During a recent visit of several months, which she spent in and about Salt Lake City and the West, she wrote at our invitation this intimate glimpse of the Church and its people in New Zealand.

greenery and ferns were gathered and brought from nearby forests, and the Gleaner Girls had in the meantime been making paper flowers which were entwined with this beautiful green lacey decoration, and it was all lighted with electric lights, which made it a most wonderful sight, like your own Christmas trees.

Then there was the preparation of the banquet. Lobster salad was prepared; also cabbage salads. Sixty dozen savory eggs (stuffed eggs), asparagus rolls, several kinds of sandwiches, numerous kinds of cake, fruit salads, trifle pudding, berries and whipped cream, were all furnished gratis by the *Tamaki* branch members. Twenty of the sisters assisted in the preparation of foods and the waiting on the tables. We were able to seat 110 guests at a time. The orchestra is renowned throughout all of New Zealand, and it is our own orchestra, the members of it belonging to the Church. There are eight musicians, and they are all Maoris, and are led by *Wi Duncan*, who is the son of our beloved and respected leader, *Wiremu Duncan*, now deceased.

At this ball we took in about \$1000. The majority of the people were non-members of the Church and traveled distances of from one to three hundred miles. Some of our guests came by airplane.

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INSIDE VIEW, POHORAWIRI, GISBORNE, EAST COAST, NEW ZEALAND.



The SAME LANGUAGE

A SHORT
SHORT
STORY

By AUDREY JENSEN

A Young Writer

"O H MARG, is that the new student body president?" asked Priscilla Parker of her school chum, Marjorie Dean.

"Yes," answered Marg. "Weren't you here yesterday to hear him make his acceptance speech?"

"No. I am generally bored with such doings, so I sluffed. But wait for me while I congratulate him. I like his looks," and she dashed over to the opposite entrance to be there when Paul Travis, the newly-elected student body president, passed out into the hall.

She held out her hand as Paul approached, and sweetly interrupted his exit with:

"May I offer my congratulations and wishes for a lucky year, Paul Travis?"

Paul was a bit shy, but he accepted her remarks graciously and after an awkward moment, passed on into the corridor, and Priscilla dashed after Marg.

Two days later definite preparations were under way for the big affair of the year, the Junior Prom. Marjorie danced Priscilla across the tennis court as she confided her date with Roy Luff, the big athlete.

"Oh, Priscilla, I've just been hoping he'd ask me for months and now it's real—like a dream come true. Oh, I am plenty thrilled. What about yourself, Pris? Tell me. I told you. Is it Gene or Ned or Charley, or one of the Bills? Oh, you have so many. I never know who to really pair you off with."

"Oh, hush, Marg. You know I don't really have anyone of my own. Oh, Gene Davis walks home from school with me to ask advice about his geometry, and Ned just hangs around when he and Pattie have had a spat, asking me to play the fairy godmother or something. And Charley takes me occasionally because I am the type of a girl his mother would have him go with. But he's really interested in Peg Dexter and her crowd. They aren't so conven-



"HELLO, LITTLE QUAKER," CAME A VOICE FROM BEHIND HER. "WHY SO PENSIVE?" PRISCILLA TURNED AND THERE WAS PAUL. "OH, HELLO, PAUL. BUT I'M NOT A QUAKER."

tional and old-fashioned as I. And the funny thing, Marg, I don't care. I'd rather be a wallflower than lose my ideals. Besides they all expect too much."

"But Pris, your ideals are so different. Really, everyone smokes nowadays. It isn't considered bad or vulgar any longer."

Priscilla's indignation was aroused, and she replied:

"And does that lessen the crime? Can you visualize a Madonna with a cigarette in her mouth?"

"Oh Pris, who wants to be a madonna? You're so goody-goody I don't see where you get such stuff."

"It's just this way, Marg, we were raised differently. I had a Sunday School teacher once who gave me my ideals and I'm going to try to keep them."

"Oh, you and your Sunday School teachers. Come on, Pris, have a good time. Quit playing mother to all the boys and be a sport and maybe they will date you up—maybe for the prom even. Well, so long. Be seeing you."

PRISCILLA pondered over their conversation. This was a different atmosphere from the one she had spent the first 15 years of her life in. People seemed to interpret right and wrong differently. Suddenly through her mind flashed the

memory of white-haired Sister Jordan saying: "Good is good wherever you find it. Bad is bad, and right makes might."

"Hello, little Quaker," came a voice from behind her. "Why so pensive?"

Priscilla turned and there was Paul.

"Oh, hello, Paul. But I'm not a Quaker."

"Isn't your name Priscilla?" asked Paul.

"Yes, but that doesn't make me a Quaker. Besides you aren't up on your history. Priscilla was a Puritan."

Paul laughed merrily and answered:

"And that's still better. I can see you're a Puritan. But whether Puritan or Quaker, I'll bet you like to eat. Come on, let's find the cafeteria and get a hot dog. What say?"

Perhaps it was the method of approach, perhaps the hot dog, or just the personality—anyway, when Paul and Priscilla parted for classes Priscilla had a date for the Junior Prom.

Marg begged all week for just one little hint, but Priscilla was silent.

"Good things never come to pass if you tell them," was her philosophy. So you can well imagine the astonished eyes of Marg popping out like golf balls on a stick, when Priscilla walked into the Junior Prom with the good-looking president of the student body. Oh, it was such fun, the whole affair. Paul seemed so different, so conscious, so proud, so interested.

(Concluded on page 176)

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

BUILDINGS, too, have pulses. They are almost always vibrating very slowly at rates peculiar to themselves due to such forces as machinery, elevators, motor traffic, or earthquakes. When the building has a force acting on it in rhythm with its vibration—like pushing a person up in a swing—the vibration of the building may become noticeable and alarming to those inside, though rarely dangerous.



A HUGE brick tumbling end over end in the sky is the appearance of the little planet Eros.

Two great exploding stars, *supernovae*, five hundred million times our sun's brilliance, have been discovered by Dr. Fitz Zwicky. These two, making 17 discovered in all time, were found by using the small Schmidt telescope on the site of the new 200 inch telescope on Mt. Palomar, California.

WHITE clover and alfalfa which ordinarily germinate about 25 per cent have germinated as much as 90 per cent by being subjected for about 10 minutes to water pressure about 2000 times as great as the pressure of the atmosphere, or about the same as a column of water 13 miles high. The effect is apparently permanent, for the seeds can be dried and still show superiority after months' time.

EXPERIMENTS in Florida proved that northern wildflowers had to have their rootstocks or underground parts near freezing for several weeks if normal growth and flowering is to take place in the spring. To prevent his peach trees from early blooming after a warm winter, a Georgia grower buried cakes of ice under his trees. By means of artificial light, sweet peas have been made to bloom five weeks in advance of normal, and clover ordinarily requiring two years to come to bloom was brought to flower in one-tenth of this time.

IF STARTLED a young kangaroo will jump head-long into the pouch of its parent for protection. And sometimes, when running at top speed to escape an enemy, the mother will snatch up her young one and place it head first into her pouch with lightning quickness.

TO FIND lost sea flyers, Georges Claude, known for his neon lights, has proposed the use of an organic dye which will stain water in a concentration of only one part in a million. A test with 2.2 lbs. of fluorescein, mixed with powdered cork and thrown overboard from a submarine, made an irregular bright green spot 650 feet in diameter, easily seen by an airplane two and a half miles away.

BANANA oil can be used for burns when they are not too serious. Banana oil reduces the pain, though a germicide must be added to make the solution antiseptic. Treatment is made by remoistening the dressing at intervals.

MILE long rails will make smoother riding for passengers and railroad maintenance easier. The rails are made possible by new mobile equipment for welding the rails together. Another improvement is making the joints slanting instead of the usual square cut, so that the wheels roll on the top of the new rail before they have left the top of the last.

SOcial revolt helped to destroy the Old Mayan Empire according to a new theory stimulated by the finding of shattered thrones at Piedras Negras, Guatemala.

ONLY about one and a half per cent of the common tin-plated "tin" can is tin.

OF GREAT interest in physics and chemistry is the discovery of a new sub-atomic particle by Harvard and California Institute of Technology. It is apparently of a mass about 150 times the electron and less than a tenth that of a proton, with either a positive or a negative electrical charge.

EXCEPT for chemically caused disease it is usually thought that bacteria are the cause of disease even though too small to be seen when filtered out of solution, but recent work has shown that the viruses of at least two animal diseases in addition to those of certain plant diseases, are large non-living protein molecules. On the borderline between the living and the non-living, there are apparently chemicals which

possess some of the characteristics of life such as reproduction without themselves being alive.

MILK SUGAR is made in the mammary glands of animals from glucose and lactic acid, according to recent research.

CONTROL of contracts for private construction was practiced in 2000 B. C. The code of Hammurabi contains provisions that if the contractor does not build well and the house collapses, then damage done thereby will have to be paid by the contractor, as well as rebuilding at his own expense.

THE pressure produced by explosives is so great that Munroe found the explosive force of a dose of gun cotton is sufficient to impress the complete outline of the leaf of an apple tree on the end of a cylinder of steel armor plate.

THE male Australian bower bird constructs a courtship bower with platforms of twigs and sticks at each end and decorated with colored berries, fruit, and leaves, later replacing withered decorations with new ones. After courtship is over the nest is built in a high tree, but the bower is kept for a playground.

WHEN someone has hallucinations perhaps it's because he's lacking calcium. At least calcium is being used to calm excited mental patients and banish their delusions.



VERMILION red from the mercury ore, cinnabar, was used by the ancient Inca beauties to paint their faces.

THE Chinese have a centipede kite forty feet in length, which folds up like an accordion. The body consists of 25 disks, about a foot in diameter, the last disk with streamers for a tail. In a strong wind it requires several men to hold it.

Poetry

A PATRIARCH'S PRAYER

By N. C. Hanks

AS THE sun crowned the mountain peaks with their golden caps, a new day spread its rays of opportunity over the world. An old, grey, be-whiskered patriarch of the mountains knelt, bowed his head to the East and the rising sun, and through the little clearing wherein his cabin stood these words echoed as he prayed aloud:

Thanks for reason which grows to common sense, understanding appreciation.
Thanks for people, songs, laughter, music, language, creation's gifts, the chance to live.
Thanks for the light of day, glory of night, thrill of work, magic of rest, joy of play.
Thanks for friends, people who care to live, religion's hope, ambition's restless sting.
Thanks, Almighty Creator, for opportunities you bring; men's God, the unfinished thing, dreams of the future.
Thanks for eternal hope; for the stories, false or real, which lift men to a higher plane with courage to blaze trails into the unknown beauty, truth, and justice.

His amen came as suddenly as his beginning. Human experience and interests were mostly behind him in the years that had gone, but the love of the mountains, and the grip of his native sod held him fast to the cabin and clearing where he would cheerfully stay to face his God and life's end.

DARK HILLS

By Zena Chlarson

THE hills are dark today.
The twisted pines lift gnarled hands
To clutch the lowered clouds.

The harps of Aeolus sing today.
The stolid rocks resound and beat
To music of the lofty trees.

My heart is light today.
I dance upon the mountain peaks,
And, grasping branches to the sky,
I clamber up to smooth the clouds.

TO A CITY

By L. Kelly

I CANNOT see
Your super-perfect skyline.
Your galaxy of brilliant neon signs,
Penthouses, pavements, roaring life,
Your mad enthusiasms
That you name with adjectives:
Superb—colossal—and tremendous—
For in my mind there's
The sight of land—
Vast—tenantless and jealously
Guarded by mountains whose
Bold peaks are lost in clouds,
Whose voice is the wind's
Eternal sigh through pines.
Or warning rattle over sanded wastes,
Who holds its people by their hate
Of it, and by their greater love,
And makes of them forever
Exiles when they roam.

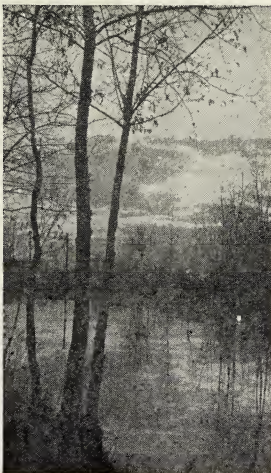
SPRING TOO SOON

By Rozella S. Petersen

POPLARS, hold your balsamed catkins,
Keep your new leaves tightly curled;
Roots, press back the life of blossoms,
Keep your cloud flags, March, unfurled.

I can smell the rain on willows,
Hear green water kiss the shore:
What is this? A flash of blue wings?
Spring! Wish I'd known before.

Don't you know I've work a-waiting?
Can't be idling with all these—
Bees and sun and blossoms fragrant.
Wait, Spring! Just a little, please.



THE WIND

By Ann DuPont

THE wind came to my window
And did boastfully declare,
In tones that none could gainsay,
He wished to enter there.

He first tapped only lightly,
With bony fingers cold;
Then finding me unheeding,
He dared to grow more bold.

He rattled now with gusto:
He tore with force and might;
It seemed to rend my slumber
Would give him mad delight.

When still I deigned no answer,
His fury knew no bound;
He roared a mighty bellow
That shook both house and ground.

When dawn proclaimed the morning,
My eyes beheld a feast
Of rain so soft and gentle
As to put to shame the beast.

IN MEMORIAM

(Edward Partridge Kimball, died
March 15, 1937)

By Clarence S. Jarvis

A THOUSAND hours of organ interlude—
And thrice ten thousand listeners recall
The dulcet tones, soft-blending and subdued,
While somber evening shades began to fall.

A thousand days you tarried while your heart
Was ever calling westward to your
"Bill,"

Yet ardently you strove to do your part
In leadership to serve the Father's will.

Your life lends broader meaning to your lay,
The hymn, "God loved us so He sent
His Son;"
Alike, "The Night is wearing fast away;"
"Our God we raise to thee," another one.

Among soul-stirring hymns each choir knows
In all our missions and throughout the West,
"The wintry day descending to its close"
Blends Whitney's talents and your own the best.

Your hallowed memory will ever stay
Where Tabernacle broadcasts, through the years,
Have comforted sad hearts, and soothed the way;
Your final, message sung: "O dry those tears."

O could our youth incline to dedicate
Their lives to follow where your path has led:
Ten thousand crowded days in man's estate,
And thrice ten million souls are comforted.

MOSAIC

By Dorothy Buchanan

A LOVELY thing is mosaic,
Everyone is sure.
They say it's for the very rich.
And never for the poor.

Today has been a mosaic
So colorful a thing,
That it has lifted up my eyes
And caused my heart to sing:

Morning and a meadowlark,
The burnished copper noon,
The breathless, timid twilight
That brings a sickle moon;

Blossoms in my garden,
Sharp fragrance of a pine,
Gay laughter of a baby girl—
The thought that she is mine.

A choice thing is my mosaic.
Oh, I am so sure
That I am of the very rich
And never of the poor.

Editorial

The Gospel for Our Neighbors

A NOTABLE, unheralded work has been going on, during the last two years, in the stakes of Zion. Under the direction of the First Council of Seventy, missions have been organized in 116 of the 119 stakes, for the purpose of explaining the Gospel to friends and neighbors and of bringing the wayward back into Church activity. Men and women, occupied with the necessary duties of life, have been called to use a portion of their time by day or evening for this unselfish service.

Brilliant results have followed. (See page 171 for full report.) In 1937, in 105 of the stakes, more than two thousand men and women accepted such missionary calls, and forty thousand hall and cottage meetings were held, to interest people in the message of the restored Gospel of Jesus Christ. These devoted workers had the joy of bringing 1,224 persons into the Church by baptism and of turning 2,756 inactive members into Church activity. To supervise the work, the First Council of Seventy held 165 office interviews and made 206 visits into the stakes. It is altogether a splendid record, which deserves the highest commendation.

Missionary service began with the organization of the Church, for the Lord so commanded. "Let them . . . preach the Gospel by the way, bearing record of the things which are revealed unto them, for, verily, the sound must go forth . . . into all the world, and unto the uttermost parts of the earth—the Gospel must be preached unto every creature." Obediently and joyfully the Church has covered the earth with missionary efforts, at an unparalleled sacrifice on the part of wives and husbands, parents, brothers, sisters, and friends. Out of these attempts to bring the truth of the Lord to all men has come a surpassing joy. No gladness compares with that of sharing the possession of everlasting truth with others.

Too often, however, we have taken little time to explain to dear friends and kindly neighbors the glorious truths of the Gospel, or to lead back into paths of true happiness those, within the Church, who have drifted away from participation in Church activities. The organization of stake missions has entered this somewhat untilled field. Our friend must be as dear to us as the stranger.

The great body of stake missionaries bear a joyful message, which if accepted has the power to transform the drabness of life into glorious living. The message is one of truth, of enlightened vision, of communication with God, or daily joy. We must not withhold, by our indifference, this knowledge and enlarged life from those who live near us.

They who bear witness to another of the restoration of the Gospel receive abiding joy. Their hearts are filled with divine emotion. The work and glory of the Lord is the saving of souls. Whoever on earth is engaged in such work approaches the likeness of God.

May the stake missionary work, which exemplifies the latter-day spirit, continue to go forward to bless the giver and the receiver!—J. A. W.

All This Wasted

NICHOLAS MURRAY BUTLER has figured that money spent for the World War could have built a \$2,500.00 house, placed in it \$1,000.00 worth of furniture, put it on five acres of land worth \$100.00 an acre, and have given this to every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia; could have given to each city of 20,000 or over in each of these countries a five-million dollar library and a ten-million dollar university; and could still with what was left set aside a sum at 5 per cent that would provide a \$1,000.00 yearly salary for over 125,000 teachers and a like number of nurses.—Author unknown. Reprinted from *Treasures I Would Share*, Heber J. Grant, Dec. 1937.

As a Prophet Speaks

VARIOUS reactions are wont to be stirred by the private counsels and public utterances of our Church leaders. Following a general conference, or other Church gatherings where frank declarations have been made, a profound study in human nature is possible by observation of the comments evinced by the Church membership.

Always at such times there are the faithful and the undisturbed who agree to what has been said and who go home with full purpose to do those things which their leaders have spoken.

Then there is always that small number whose minds are snarled with malcontent. They knew they would not like what was said before they went to that meeting. Why they went at all it is difficult to say, unless it may be they wished to exercise their inalienable right to find fault if, when, and as often as they choose. Or it may be that the two spirits which strive in all men, strive in them on a more equal footing, and one will not let them stay completely away from the gatherings of their brethren, no more than will the other let them find complete harmony there.

Of course, on the fringe always are those definitely forlorn and much-to-be-pitied few who have lost mastery of self and who now serve a nefarious master. They come to heckle, to destroy faith, and to do the bidding of the enemy of truth. Considering their motives and their lack of scruples, they wield surprisingly little influence and engender surprisingly little disturbance.

But perhaps the most definitely heroic group in attendance at any major Church gathering is that group of undetermined number, who sacrifice their own inclinations and interests out of loyalty to the chosen leaders of the Lord—that group who find themselves paying some sacrifice either of pride, opinion, or material advantage, notwithstanding which they are numbered among the faithful in the acts of their lives because they believe that inspiration transcends man-made thinking and planning.

And all this brings us to the question as to what

must a prophet speak?—and an equally important question—what constitutes loyalty and faithfulness on the part of a member of the Church of Jesus Christ?

To consider the first:

Must a prophet's words be pleasing unto all the people?—a majority of the people?—a minority of the people?—or pleasing to anyone at all? The answer is definitely in the negative in each case. Indeed, the words of a prophet need not be pleasing even unto himself, and frequently are not.

It has never been an essential function of a prophet that he please people—either for the moment—or ever. Pleasing the greatest number of people at a given moment is the way of politicians—a requisite essential to vote-getting. But the prophet has no need of votes. The Lord elected him to what is more often than not a thankless job and without his having announced his candidacy for the position.

Indeed, few prophets in any age ever pleased any comparatively great number of the people among whom they were born to live and speak. The extent of a prophet's pleasing function is readily attested in terms more eloquent than words by contemplating the number who have been stoned, crucified, burned, banished, reviled, scoffed at and spat upon—they and their words and their faithful followers. No, a prophet may speak that which is pleasing, but pleasantry is certainly neither an essential nor primary function of his calling.

The calling of a prophet is to tell the facts, under the appointment and inspiration of Almighty God, no matter what the world is thinking and no matter what men want to hear—and for this all prophets have paid, in one way or another, a price—that price which is the cost of being a thinking person, that price which is the cost of fighting back against the tide of popular, massed misconception.

It is a strong human attribute to cherish the good opinion of other men and to desire to be pleasing and acceptable to one's fellows, and it requires heroic devotion to duty to stand out from the crowd and tell the onrushing mass toward what inevitable end it is headed. But that, under the appointment and direction of the Lord God, is what a prophet must frequently do. It is such tasks that, except for moral obligation and the dictates of God Almighty, no man would choose.

In other words, a prophet speaks truth, and all the truth is not pleasing to all men. It cramps their convenience and twinges their conscience and they feel that they must defend themselves against it by reviling him who has spoken it. It is even as Jacob cried out when he found resentment against him because of his truthful and prophetic utterances:

Do not say that I have spoken hard things against you; for if ye do ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness, but the righteous fear them not and are not shaken.—*Book of Mormon, II Nephi, 9:40.*

So much for what a prophet must speak. That there is one in Israel today we have no doubt.

But what of the test for faithfulness and loyalty on the part of a member of the Church of Jesus Christ with respect to the prophet and his inspired associates of the First Presidency and the Council of the Twelve who likewise have been appointed of

God and sustained by the Church as "prophets, seers and revelators"?

Some members of the Church have been heard to boast their agreement with their leaders, and therefore they follow faithfully. But suppose we disagree? Suppose these leaders annoy us by "harping" on our "pet" weaknesses. Suppose they speak the kind of truth we do not like to hear? Do we follow only where we agree? Is that a test of devotion?

The answer again is profoundly in the negative. The most base and unenlightened of men will follow where it is pleasing to him to follow. The very animals will do as much. If to follow where one pleases be a test of faithfulness surely in all the world there is no such thing as unfaithfulness.

The next time the President of this Church, or any duly appointed leader, speaks that which seems to conflict with our own thinking or our own material interests (more often the latter than the former) may we not have the courage and the honesty to remember that it is "the words of truth" that "are hard against" us and "do not say that" they "have spoken hard things against you, for if ye do ye will revile against the truth."

A prophet must speak truth, under the appointment and inspiration of God, no matter what his own feelings, or counter interests, or personal preferences, and the test of the loyalty and faithfulness of a Latter-day Saint is that he follow as directed by the Lord through His prophet regardless of his own material interests, private opinions, or personal convenience.

And this certainly it were well to keep in mind also—that every word of the Lord spoken through the mouths of His servants, the prophets, will yet find fulfillment, now or hereafter. When a prophet of God has spoken, it may sometimes be a question of "when," but it is never a question of "if."

—R. L. E.

March

MARCH can boast no great holiday: no Thanksgiving or Fourth of July. She can flaunt no gorgeous rose, no bounteous harvest. Yet March has a glory all her own, a glory that is second to nothing which any other month can offer.

It is the month of sailing kites and jumping ropes, of windblown hair and rosy cheeks, of sparkling eyes and smiling lips, for March's glory is her winds. Fresh, invigorating, powerful, they clear away all smoke and fog. With her broom, March sweeps the cobwebs from the skies and leaves them clear for scudding clouds. With her vacuum cleaner, March sucks up the smoke and opens a vista of what can be done—what must be done. With her dust cloth, she wipes off the grime of all pettiness and leaves us free to fill our minds and lungs to their full capacity with clean, sweet air. With her bellows, March fills the sails of our hopes and shows us the port toward which we must steer. She makes us dream new dreams and see new visions. In riotous glee, March blows up a storm to wash off the soot of winter and prepare the way for the new burst of grandeur, which is spring.

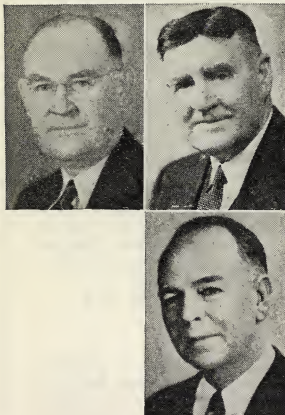
Come, let's greet March—the great housecleaning month of the year.—M. C. J.

The Church Moves On

NEW MISSION PRESIDENT APPOINTED

JAMES JUDD, for the past eight years a member of the Zion Park Stake Presidency, was appointed on January 18, 1938, by the First Presidency, president of the Australian Mission to succeed Thomas D. Rees.

Elder Judd has served on two previous missions, from 1914-1918 in the British Mission, and in 1928 a short term mission in Alaska. With his father, Thomas Judd, he was active in colonizing in the southern part of Utah and in Nevada. He, his wife, and their two children, Mack and Mildred, plan to leave early in April for Australia.



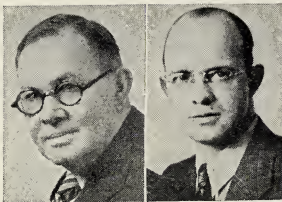
TOP LEFT, JAMES JUDD; TOP RIGHT, THOMAS D. REES; LOWER RIGHT, THOMAS H. MURPHY.

HAWAIIAN TEMPLE HEAD NAMED

CASTLE H. MURPHY was named president of the Hawaiian Temple by the First Presidency on January 15, 1938. Elder Murphy has already served twice in the missionary capacity in the Hawaiian Islands. From 1909 to 1913, he and his wife served there. Two children, born in the mission field, have since served missions in the islands. In 1930, Elder Murphy was called as president of the same mission and as temple president. He served in the mission for six years and over the temple for one year. He succeeds Edward L. Clissold.

NEW PRESIDENT OF TAHITIAN MISSION APPOINTED

KENNETH R. STEVENS, assistant professor of bacteriology at the Utah



THOMAS L. WOODBURY KENNETH R. STEVENS

State Agricultural College, has been appointed president of the Tahitian Mission by the First Presidency. He succeeds Thomas L. Woodbury, who has served in that mission for the past year, until he suffered a serious illness several weeks ago. President and Mrs. Woodbury arrived in Salt Lake City on February 11.

Elder Stevens previously served for three years in this same mission. He is a graduate of Brigham Young University and received his doctor's degree from the University of New Jersey in 1932. He has always been active in Church work, at the present time being a counselor in the Cache Stake Genealogical Committee.

Elder Stevens, his wife, and their three daughters will leave at the close of the school year in June for their new field of labor.

CHURCH COMMITTEE FORMED TO INVESTIGATE TOBACCO AND LIQUOR TRAFFIC

A GENERAL committee for the Church with Dr. Joseph F. Merrill of the Council of the Twelve as chairman, has been formed to investigate the traffic in liquor and tobacco and to report its findings to the members of the Church through the Church periodicals and in public discussion. It is keenly felt that the appalling increase both in liquor and tobacco consumption demands some authentic information and intensive education on the subject. The members of this committee headed by Dr. Merrill will include representatives from the First Council of Seventy, the Presiding Bishopric, and the Church auxiliaries.

C. ORVAL STOTT ADDED TO FIELD STAFF OF GENERAL SECURITY COMMITTEE

A NNOUNCEMENT of the appointment of C. Orval Stott as a field representative of the General Security Committee of the Church was recently made by the First Presidency, to become effective with the beginning of the year 1938. Mr. Stott, who was until his new appointment Utah State Director

of the Farm Security Administration (formerly State Resettlement Administration) is concentrating at the present time on the agricultural projects and problems of the Church Security program and in this capacity is working closely with Dr. John A. Widsøe, agricultural adviser.

MEXICAN REFUGEES OF CIVIL WAR OF 1912 TO RECEIVE SOME COMPENSATION

VERNON ROMNEY, attorney for fifty claimants who were driven from Mexico during the war of 1912, announced January 25 on his return from Washington, D. C., that many hundreds of these claimants would receive partial payment on the loss they suffered.

There were approximately 4,000 L. D. S. colonists who were driven from seven Mormon settlements in northern Mexico. Elder Romney himself as a lad of sixteen had to flee from Colonia Dublin. His brother, Junius Romney, then president of the stake, led the exodus.

Claims were filed against the Mexican government with the state department of the United States and finally a decision was reached whereby Mexico agreed to pay part of these claims. Only those who filed their claims prior to 1927 will be entitled to participate.

GROUP NAMED TO SELECT DESIGN FOR MONUMENT FOR PIONEERS

GOVERNOR BLOOD of Utah named President Heber J. Grant chairman of the committee to select a suitable monument to the Pioneers to be placed near the mouth of Emigration Canyon. The recommendation of the committee is to be made to the 1939 legislature for approval and for the execution of the plans. Mahonri Young and Avard Fairbanks, both eminent Utah sculptors, now residing in the East, have been invited to submit plans.

NEW ASSOCIATE EDITOR OF MILLENNIAL STAR NAMED

ELDER ARTHUR C. PORTER has been named associate editor of the *Millennial Star* to succeed Elder Parry D. Sorensen, who has been acting in this capacity for nearly one and one-half years.

READER'S DIGEST ARTICLE FAVORABLE TO LATTER-DAY SAINTS

IN THE February *Reader's Digest* an article appears written by Ray Giles and titled, "A Step Toward Livelier Old Age." (See page 173.)

MISSIONARY PASSES IN GERMANY

FRANZ OTTO DRECHSEL of Salt Lake City, Utah, who was recently released from his missionary labors, died in Germany in a Berlin hospital. Born in Germany in 1878, he came to America with his wife and five children in 1910. He left here September 19, 1935, on a mission to his native land. He is survived by his wife, four sons, and four daughters.

DEATH CLAIMS FORMER ASSISTANT TABERNACLE ORGANIST

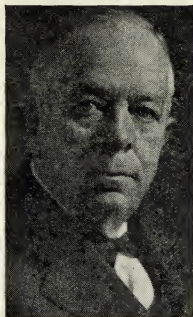
HENRY E. GILES, founder of the music department at Brigham Young University, composer of well-loved Latter-day Saint hymns and marches, former assistant tabernacle organist, passed away January 17, 1938. In addition to the activities listed above, Professor Giles served as Ensign stake organist and chorister, supervisor of music for the Provo city and Utah county schools, organist of the Eighteenth ward, and chorister of Utah stake.

Professor Giles was born March 26, 1859, a son of Thomas D. and Margaret Giles, Utah handcart pioneers. His father was a blind harpist.

Professor Giles is survived by the following sons and daughters: Professor Thomas Giles, head of the music department at the University of Utah; John D. Giles, Field Supervisor of the Y. M. M. I. A.; Clarence Giles, and Henry E. Giles, Jr.; Catherine Giles Engberg; Ida Giles Sharp; Jenalyn Giles Cline; Margaret Giles Scharkan.

JOHN F. BENNETT PASSES

JOHN F. BENNETT, churchman, industrial leader, and cherished friend of thousands, died Wednesday, February 9, 1938, in Salt Lake City, at the age of 72. Heart attack was the immediate cause of death.



JOHN F. BENNETT

Mr. Bennett at the time of his death was a member of the Church Auditing Committee and a member of the General Board of the Deseret Sunday

School Union. He was also vice-president and a director of Z. C. M. I., a director of Utah Oil Refining Company, Consolidated Wagon and Machine Company, vice-president and executive committee chairman of Zion's Savings Bank, vice-president and Director of Utah State National Bank, and founder and president of Bennett Glass and Paint Co.

Surviving Mr. Bennett are his widow, Mrs. Rosetta Wallace Bennett, until recently of the Y. W. M. I. A. General Board; three sons, Wallace F., Harold H., and Richard S. Bennett, and two daughters, Mrs. Elizabeth Bennett Winters and Mrs. Mary Bennett Smith.

Born in Birmingham, England, in July 11, 1865, this self-made man came to Utah with his parents at the age of three.

MOTHER OF PRESIDENT J. REUBEN CLARK, JR., PASSES

MARY LOUISA WOOLLEY CLARK died on February 10, 1938, at the age of 89. Mrs. Clark was a pioneer of 1848, having been born July 5, 1848, in Keith county, Nebraska, while her parents, Edwin D. and Mary Wickersham Woolley, were en route to Utah from Nauvoo. Soon after her marriage in 1870 to Joshua Reuben Clark, she moved with him to Grantsville, where she resided until 1935.

She has been an active worker in the Church, serving in the Relief Society in later years and being active in the recreational work in her earlier years.

She is survived by six sons and a daughter. They are President J. Reuben Clark, Jr., Edwin M., John W., Frank R., Samuel W. Clark, Gordon W. Clark, and Esther Clark Naylor.

Sunday, January 9, 1938

The Smithfield Stake was organized from part of Benson Stake. A. W. Chambers was sustained as president with A. Reed Halvorson and Bennie J. Ravsten as counselors. The new stake includes the following wards: Amalgam, Clarkston, Newton, Smithfield 1st, Smithfield 2nd, and Smithfield 3rd Ward. This is the 119th stake of the Church.

The Weber Stake was reorganized with James H. Riley as president. Horace E. Garner was sustained as first counselor and Julian H. Stephens was sustained as second counselor.

Sunday, January 16, 1938

The Bountiful First Ward, South Davis Stake, was reorganized with Thomas A. Biggs as Bishop. George Albert Hardy and Lyman Call were sustained as counselors.

Wednesday, January 19, 1938

The Presiding Bishopric reports that
(Concluded on page 185)

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JANUARY 31, 1938—DEPARTED FEBRUARY 17, 1938

Left to right, First Row: M. Dower Hunt, Newell H. Crook, Harold D. Cox, Melville LeRoy Trimball, E. Cameron Fullmer, Wm. D. Wagstaff, Taylor Spencer, Elmer Lester Merrill, Ferrin Butler.
Second Row: Elma Christensen, Marianne Lindsay Hobson, Gladys Farroway, Lelo Biglow, Donna Tolboe, Elfrida Swapp, Della Wilson, Ruth Burt, Elva Swallow, Mary Petersen.
Third Row: James B. Hellowell, Dora Cluff, Janette Davidson, Elda Knight, Leone Nelson, Lella McNeil, Edna Campbell, Pauline Wicksom, J. Lewis Johnson.
Fourth Row: James F. Weaver, Harold C. Larsen, Robert S. Kirkham, Keith Larus Taylor, Ingrid Anderson, Antone Webb, Daniel W. Thomas, Arnold Vaughn Wadsworth, Wilfred W. Taylor, Omar Butters.
Fifth Row: Lavam Owen, Wayne L. Barrett, James R. Hansen, W. Emerson Cox, Ralph M. Lindsay, Miles Jensen, Joseph W. Sharp, Gene Merkle, B. H. Alexander, Howard Taylor.
Sixth Row: Don Rushion, Charles J. Crook, Clyde Hadley, George E. Kelly, George F. Chambers, Lloyd Kidd, Edwin J. Holmgren, Calvin Rasmussen, Merrill W. Howard, Terrence Hatch.
Seventh Row: Victor Olsen, Paul Vance, Nolan R. Ballard, Evan A. Orem, Phillip Hathaway, C. Fred Schueman, Robert L. Cope, Marion Bantley, Everette Cooley.
Eighth Row: Thomas Riggs, Lafayette M. Lee, Farris Petersen, Grant Grandy, John Shaw, Raymond L. Sudewick, Hayden J. Foster, Walter H. Hick, Blaine Blake.
Ninth Row: Alfred S. Zeyer, Ralph B. Hutchings, Rollo N. Bulkley, Angus C. McLane, Scott W. Hope, Louise E. Stradling, Arlin R. Porter, Walter Stuart, Frank Barrus, Ferrin Jones.
Tenth Row: C. Erno Jenkins, Ralph E. Howard, J. Wayne Curtis, Homer H. Anderson, Darwood D. Eames, Kenneth Child, J. Ross Farrer, Ray L. Jones, Mac C. Russell.
Eleventh Row: Grville W. Day, Odell Webb, Clair Turley, Ross S. Evans, Wynn S. Anderson, Dana A. Carlson, Harold W. Hoopes, Ingar Anderson, Lavere Dagwell.
Twelfth Row: Layman Hedgcock, Henry Grimsaw, Harold G. Wheeler, Lawrence McDonald, Milton D. Garfield, Alvord Cox, Vernon Parker, F. Wayne Tippett, LeRoy Hunsaker.
Thirteenth Row: Clifford Blackman, Arthur Van Orden, Ross D. Nielson, Kenneth M. Cluff, Paul B. Pratt, Walter Edwin, Eugene Hamilton, Denmark Jensen, Gene Hutchins, Evan Turnbow, J. Wyley Sessions (President).



CONDUCTED BY MARBA C. JOSEPHSON

WE EXPECT our children to develop into fine, healthy, normal men and women, and want them to achieve success either in the professional or commercial world. Yet let us ask ourselves: what help are we giving them? The answer, if we are honest, will probably be that beyond board, room, and clothing, mixed with a little cultural guidance, we are giving them little else, except love.

When young we want them to keep off the street, and we certainly don't want them to play with undesirable children. Beyond advising



or commanding them, most of us go little further in the matter. If they had some constructive interest—of their own choosing—it would give us a greater opportunity to supervise their play and their companions unobtrusively.

Back in the mind of every child there lurks some often totally unexpressed desire; it is something of which the child frequently is not even conscious and yet some little thing, some slight incident would bring it to the surface and solve our problem of how to help our children.

Every child needs some interest at which he can work in his spare time, but it should not be we who select that interest for him. We can, though, perhaps, start that interest by the judicious gifts of a camera, a model airplane, a butterfly net, a microscope set, a chem-

FUN for the FAMILY

By MATHILDA BURON

istry outfit, or a pair of pet rabbits, any of which might do the trick.

One thing against which we shall have to guard is being disappointed if his interest switches from one thing to another. That is only natural, for without background how can a child possibly know what will appeal to them? Children, and adults too, have to switch from one interest to another, until they find just the one that answers the inner need; the something which is aroused before we become real enthusiasts. This is not mere vacillation, neither is it a waste of time, for, with each subject dropped, some knowledge will have been gained.

Children and adults can both gain a lot from hobbies which are shared together, but ours must be the role to guide, without the child's being aware of it. Even so, it can be worked out very satisfactorily on a partnership basis.

Let's take photography as a partnership hobby. Give your child a camera; probably it would be as well to give one of the inexpensive box variety until the interest has become firmly established. With that type, one doesn't have the bugbear of focusing, for it's almost fool-proof. The child may take a few snapshots and tire of the camera altogether, or he may and quite likely will become quite engrossed with photography. He may have the first few rolls of film developed at the drug-store. If enthusiasm waxes, then is the time to suggest that you fix a black paper screen over the bathroom window and start together to both develop and print your own films. What a thrill this partnership will bring you both, and it gives you both a background in photography and chemistry.

Shooting pictures of this and that is somewhat futile and expensive. Try to foster the idea of taking pictures of buildings; that would foster an interest in architecture. Or just photograph animals; what a lot of patience and natural history you'll both learn! Make sets of pictures

of bridges, machinery, airplanes, or any particular thing which is of paramount interest to you both.

HAVE you tried giving your child an inexpensive microscope? Just



a small one with a few mounted slides and a box of plain ones on which to mount specimens will be sufficient for a start. In a little while, maybe just a few seconds, you'll both be fascinated with the new world which will unfold. Then you'll start to mount drops of stagnant water, scales of butterfly wings, etc. The way is now opened for a vast study which will absorb all the spare minutes, particularly if you both become interested in bacteriology. Now you can combine photography with this newer hobby, and learn to photograph micro-organisms with equipment you have made together.

There are so many hobbies which just naturally seem to lead into one another, and among them all must be something which will prove of vast benefit and interest to your child. Both parents can work and learn together with their children, and in that way build up close family ties which are so essential in character building as well as in the formation of that subtle atmosphere which tends toward contented, happy homelife and a balanced personality.

Of course, if possible your child

Here's How—

Spring is no longer around the corner—it's right here. It's the time for spring cleaning, painting, and remodeling. It's the time to plan where winter goods are going for safe storing too. A cedar-lined closet would be just the thing for keeping the woollens and furs moth-proof. Perhaps, too, you want some chests for rubbers and galoshes. But at any rate I know you will want some little shelves for bright-colored china and flowers.

Why not call the Sugar House Lumber and Hardware Company, if you live in or near Salt Lake City, or drop them a note if you live farther out, and let them help you with your spring remodeling problems.

Of course, while you're remodeling, there will be a few new lighting fixtures that you will want to add. And you may want some of the other so-convenient household helps which the Utah Power and Light home expert will be pleased to explain to you if you will only give her a telephone call.

By the time night comes on these busy housecleaning days, you will be glad for this easy-to-make dessert.

CANFIELD DROP COOKIES

- 2 c. Globe "A1" Flour
- ¾ tsp. soda
- 1 c. butter or substitute
- 1 c. brown sugar
- 1 tsp. vanilla
- 2 eggs
- 1 c. chopped nuts
- 1 c. raisins
- 2 tbsp. milk

Sift flour, measure, add soda and sift three times. Cream butter, add sugar gradually and cream thoroughly. Add eggs, one at a time, beating hard after each egg is added. Add nuts, raisins, milk, and vanilla. Fold in the flour and mix well. Drop by teaspoon on baking sheet and bake in hot oven (400 degrees) about 15 minutes.

Fun for the Family

should have a room of his very own—a den or a study—in which he may keep all his things with a parental "inspection day" once a week to see if his room is kept in order. A certain amount of "untidiness" should be permitted.

If our child, as so often happens,

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is interested in some subject about which we have but very hazy knowledge, it would be easy for us to spend a little time in the library, so that we become better informed and better able to take an active, intelli-

gent part in his hobby. The time we spend in that manner would probably be far more profitable than anything else we could do for it would bring us in close touch with our child, his interests and ambitions.



On the Book Rack

SMOKING AND OTHER HABITS, THEIR EFFECTS AND CURES (Frank Leighton Wood, M. D., Zondervan Publishing House, Grand Rapids, Michigan, 1938.)

THIS little volume of 68 pages, dedicated to the boys and girls of the world, is a most excellent discussion of the medical and scientific aspects of the tobacco, alcohol, marijuana, and opium habits. It is scholarly in treatment, temperate in expression, and convincing in presentation.

The effects of alcohol are set forth especially as a cause of heart disease, "sudden death," and shortened life. Smoking is shown to cause heart disease, gastric ulcers, and various respiratory diseases, and also to reduce efficiency and to increase delinquency. Woman's sex life is unquestionably interfered with by tobacco. Valuable suggestions are made to those who desire to overcome these and other similar habits.

Dr. Wood emphasizes that nicotine causes a constriction of the small or terminal blood vessels of the body, which may explain many of the evil effects of the tobacco habit.

The author does not hesitate to say that, from the producer to the user, these habits root in greed, selfishness, and ignorance.

A neat compliment is paid on page 57 to the Latter-day Saints in a statement relative to the Word of Wisdom.

This book could be read with profit by young and old everywhere.

—J. A. W.

ADOLESCENCE

(Lawrence A. Averill, Houghton Mifflin Co., N. Y., 1936, 496 pages.)

EFFECTIVE teaching of young folks in any capacity demands not only a rich background of experience and an ability in teaching, but also an understanding of the problems and needs of youth. This volume has as its objective the presentation of those aspects of adjustment and maladjustment in youth, the understanding of which is so vital for their proper guidance.

As the major emphasis in the M. I. A. program is the growth and development of young people under the influence of the high standards of the Church, the reading of this book by Mutual workers will greatly enhance their effectiveness in the application of the program.

The book is interestingly written. It is not filled with intricate theories or confusing generalities understood only by experts in psychology. The author has used the case method as a technique for studying the behavior of youth, and consequently presents his material in a manner easily understood by the average reader.

Our Church teachers will glean much

from its pages which will improve their ability to handle many of the teaching problems confronting them.—Arthur E. Peterson, Assistant Superintendent of Jordan School District, Sandy, Utah.

FABLES FOR PARENTS

(Dorothy Canfield, Harcourt, Brace and Company, New York City, 1937, 312 pages, \$2.50.)

THE name "Dorothy Canfield" has become synonymous with good literature. In *Fables for Parents*, the author does not belie that reputation. With a knowing twinkle in her eye in many of the stories, with a deep understanding and love in all of them, she makes us parents see ourselves more clearly than we had ever desired to see ourselves.

In the collection of stories the author's deep faith in God is expressed through one of her characters in the following manner:

She had asked herself a moment ago where that strength came from when you needed it most. She knew. Where could such a flooding of power come from, save from the unimaginable power of that unimaginable goodness that was God. You knew that, because it never came when you wanted something for yourself. Only when you'd left yourself behind and needed strength for someone else. Then it never failed you.

Dorothy Canfield is that rare combination of philosopher and story teller. The rare humor and real wisdom in *Fables for Parents* make it one book that no parent should miss reading.

—M. C. J.

ZALMONA

(Ezra C. Robinson.)

THIS is a new edition, somewhat revised, of a play which first appeared several years ago. The locale is represented to be from Book of Mormon history.—R. L. E.

LORENE FOX
Author of "Antarctic Icebreakers"



ANTARCTIC ICEBREAKERS

(Lorene Fox, Doubleday, Doran and Company, Inc., Garden City, New York, 1937, 319 pages, \$2.50.)

ALTHOUGH this is classified as a junior book, many adults would do well to read it and learn the long history behind the discovery of the Antarctic hemisphere. Historically accurate, the book reads as fascinatingly as a novel and inculcates a feeling of genuine respect for those men who brave the elements in the interest of increasing the knowledge and the wealth of mankind.

The pictures enhance the text and do much to enlighten it.

From John de Angeli of Doubleday, Doran & Company comes the following information concerning the author of *Antarctic Icebreakers*:

Lorene Fox was born in Raymond, Alberta, Canada, of Utah-bred parents. They came back to Salt Lake City when she was five and they lived there from then on except for one year. That year they lived on their farm in Idaho where she, with her sister and brother herded pigs and cows, swam in the canal, played hide-and-seek in the alfalfa field and put on plays in the orchard with their cousins, whose farm adjoined theirs.

Many of her strongest present interests began with childhood. She has always loved to draw, to write, to talk and discuss with stimulating people, and is now, as she was then, extremely fond of practically all sports.

She was educated in Salt Lake City and was always fond of school, sailing through high school and into college in a year under the average. She reveled in college, trying not to miss anything. Then, in connection with teaching, she took up summer courses and extension courses for several years, attending Brigham Young University for a year to finish up work for her B. A., which she received from that school in 1930.

Two years ago, in February, 1935, she pulled up roots and came to Teachers' College, Columbia University, in New York; seven thrilling months of working with professors about whom she had heard and read for years, and of seeing New York in its many exciting phases, from the Metropolitan and the Philharmonic down to tenement houses and slums, and the rampant resentments that come with so undemocratic a scale of distinctions. Thoroughly taken up with so vigorous a way of life as New York can offer educationally, she decided to stay.

She was born with a spirit of adventure, of love for the new, probably traceable to the Rocky Mountain air in which she was brought up.—M. C. J.

An Adventure in Health

(Concluded from page 146)

bones along those endless roads. I was thinner than J. Golden Kimball.

Then we were directed to Walla Walla for the winter season. This is a fruit-growing country. The fruit crop had been abundant and the market poor. Peaches, melons, grapes, and apples were left to rot in the orchards because there was no profit in picking them. We were invited to help ourselves everywhere we went.

But the doctor had told me that fruit would kill me. I looked at all that luscious, forbidden fruit about the way Eve did, I suppose, and decided I'd just as well be dead, anyway. So for three weeks I never ate a cooked meal; just fruit. Like a bear in the fall, with both hands full and blazing eyes, I ate on and on, trying to satisfy the craving for fruit that had grown on me during that long, fruitless summer, until I'd have sold my soul for a mouthful of it. After about two days of this fruit-eating debauch I tossed that bottle of cascara into the air and smashed it with a rock. I gained weight at the rate of nearly a pound a day for two months. And every pound of it good, healthy flesh.

Presently I was sent to Spokane, and later to Vancouver. In the big cities we ate in cafes. I was soon sick again and as thin as ever. Most of us were from poor families, and realized that every dollar we spent represented sacrifice on the part of our relatives. We tried to be economical without knowing how to be truly so. Two meals a day, the first one generally hot cakes and syrup, and the second, meat with potatoes and a piece of pie or other kind of dessert. Any variation of the above which included other kinds of vegetables made slight improvement, for, as I remember those bilious restaurant messes, the vegetables had been cooked to death and then warmed and rewarmed until every health-giving property in them had been destroyed. Such food was as tasteless and dead as a hospital meal.

I remember one big, red-headed missionary boy who used to stuff bread left on cafe tables into his pocket and store it in his dresser drawer. When he had thus accumulated a goodly supply of stale bread he would order several dozen hard-boiled eggs which he would take to his room in a paper sack. He could then live for a week or more on the "spoils." This fellow was a strapping specimen of healthy

Mormon boy when he came from the farm. But before he returned to it indigestion had a permanent clutch on his sore "innards."

Such memories burn a lot more than bless. How terribly we sinned in our callow ignorance against the laws of health! Graveyard mold is probably the only cure now for the chronic ailments some of us brought on ourselves because of those eating crimes. And we thought all the time we were keeping the Word of Wisdom!

I feel sure that Dr. Widtsoe's book is all the medicine the average missionary boy or girl will ever need. I hope every one reads it, and then is reminded of its contents over and over again.



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Melchisedek Priesthood

THE QUORUM AND WARD AUTHORITIES

BEFORE assistance is given to any needy member of the quorum, consultation should be had with the bishop and the ward security committee so that duplication will be avoided. Every quorum is, or should be, represented on the ward security committee; thereby the quorum has direct access to the help given by other Church organizations to Church members in need. Care should be exercised to secure united action of Church organizations in behalf of this and similar quorum activities.

QUORUM FUNDS

QUORUM funds, really trust funds, must be carefully safeguarded. Receipts and disbursements should be properly and promptly entered in the books of the quorums. Authority for and approval of every expenditure should be shown on the quorum records. The following procedure, approved by the General Priesthood Councils of the Church, should be observed by quorum officers and members.

I

Quorum funds should be conscientiously expended for the purpose for which the funds are collected, such as the maintenance of the central office (in the case of the Seventy), missionary support, help for the needy, contributions to the Church Security Program or for general quorum support.

II

Quorum Presidencies are the authorized receivers and custodians of all quorum funds.

All proposed expenditures, before being made, should be presented to the quorum for approval.

Withdrawals, properly authorized, should be made by checks signed by the president and secretary of the quorum, or by the finance committee, if one has been appointed.

All funds collected for special purposes, and also the quorum allotment for the Security Program, may be disbursed as above.

Before quorum help is given missionaries or members in need, consultation should be had concerning each case with the bishop or ward security committee, to determine the worthiness of the case and to avoid duplication of effort.

Extraordinary or large disbursements, such as loans, investments, etc., should be made only after consultation with the stake presidency. Special care should be taken to secure properly any loans made by suitable collateral or reliable endorsement.

Before making any loan or investment or any appropriation of funds

careful consideration of the quorum presidency and authorization of the quorum members should be received.

III

All quorum funds should be deposited in properly safeguarded banks.

The First Presidency have created a non-profit organization known as the "Cooperative Security Corporation" in order to legalize business transactions in the Church Security Program. If desired, quorum funds may be deposited with this corporation, and withdrawn at the pleasure of the quorum as above indicated.

MINGLING OF PRIESTHOOD GROUPS OR QUORUMS

IN a number of wards groups of High Priests and Seventies have been consolidated for the regular weekly meeting. This should not be done.

The essence of the present Priesthood program is to develop to full capacity quorum consciousness and activity. This cannot be accomplished if quorums meet together in their weekly meetings, or if they unnecessarily undertake joint activities.

It is better to have a group each of Seventies and High Priests, even though the numbers be small, than to combine these groups to win advantages accruing to a larger group.

Bishops and quorum officers should take notice of this ruling, which is very important in the development and maintenance of quorum individuality.

PRIESTHOOD COMMITTEES IN A STAKE HIGH COUNCIL

THE Pioneer Stake reports that it has organized its High Council into four standing committees, corresponding to the four standing committees of all fully organized Melchizedek Priesthood quorums, namely: Personal Welfare, Class Instruction, Church Service, and Miscellaneous. These Stake High

Council Committees will function in the High Council much as they function in a quorum, and in addition will seek personal acquaintanceship with the work of the corresponding committees among the Priesthood quorums of the stake. Other stakes may profitably follow the example of Pioneer Stake.

MONTHLY WARD TEACHERS' MEETING

WHENEVER quorum classes meet before Sunday School the bishop could well use the free morning period of Fast Sunday for a monthly ward teachers' meeting.

Ward teaching, properly and fully conducted, is one of the most helpful means provided by the Lord for carrying forward the work of the Church. When every family in the Church is visited regularly every month and the spiritual and temporal needs of the people reported properly to the officers of the Church, there will be little spiritual or temporal suffering within the Church.

Wards in which the quorum meetings are held at some other time than Sunday morning could nevertheless hold the monthly ward teachers' meeting on Fast Sunday preceding Sunday School, or at any other convenient time.

QUESTIONS ANSWERED

QUESTION: When a quorum membership is all in one ward, is it expected that they will hold a monthly quorum meeting separate and apart from their weekly meeting?

Answer: No. But a quorum is at liberty to hold such a monthly meeting if it desires to do so.

Question: Why cannot we use more of the high council on our committee than you suggest?

Answer: You may if you choose. However, in every case there should be at least one Seventy and one Elder



HARVESTING CREW OF THE LYMAN WARD CHURCH SECURITY PROJECT, REXBURG STAKE. THE PROJECT WAS UNDER THE SUPERVISION OF THE BISHOPRIC. ALL LABOR OF MEN, TEAMS, TRUCKS, AND MACHINERY WAS A VOLUNTARY DONATION. THE FOLLOWING MEN ARE SHOWN IN THE PICTURE: Front row, left to right: Ambrose McIntier, Archie Galbraith, N. M. Jensen, Reuben Clements, Nephi Clements, Frank Woolley, Mack Bowen, Levon Roe, Dewey Arnold, Herbert J. Galbraith, Bishop N. Leslie Andrus foremost in front. Standing behind the horses on the right: Wallace Clark, B. I. Hillman.

Second row: On hood of truck, Lee Butler, Harvey Butler, Glen Johnson, truck driver; David Robison on cab, Ren Smith and LeRoy Bailey.

who will be the representatives of the stake committee in making visits to meetings of the Seventies and Elders.

ATTENDANCE AT FAST MEETING, A PRIESTHOOD ACTIVITY

ATTENDANCE at Fast Meeting, as explained in earlier issues (see *The Improvement Era*, December, 1937, page 768) is a recognized activity of the quorums of the Priesthood. Regular weekly ward group or quorum meetings which are held on Sunday forenoon may be discontinued on Fast Day and the members should instead attend the ward Fast Meeting. Ward group or quorum secretaries should keep a record of those in attendance at the Fast Meeting and give proper credit on the roll books.

PRIESTHOOD-SECURITY MESSAGES TO BE REFERRED TO

EACH issue of *The Improvement Era* now carries current instructions to the Priesthood and to the Church in general on the Church Security Program. This month's message, appearing on pages 175-176, is a highly seasonable message directed primarily to farmers and those who live in rural communities. Stake and Ward Priesthood officers and members and quorums and quorum leaders are requested to refer each month to these Security instructions and make them a part of quorum business and quorum activity.



BUILDING TASKS AHEAD FOR 1938

WHAT THE PEOPLE PAY

ON PAGE 106 of the February number of the *Era* may be found the amount paid for hard liquor in Utah during last year. This totaled \$4,047,832.89. But this tells only part of the story. From the Utah State Tax Commission office we get figures indicating the amount paid in Utah during 1937 for cigarettes and beer. From that office we obtain the following:

Sales of Cigarettes:

1. Total face value of stamps sold—\$358,347.23.
2. As the tax is at the rate of 2c a package of 20 cigarettes, the stamps sold would represent 17,917,362 packages.
3. At an average selling price of 15c per package, sales would be computed to be \$2,687,604.30.

Sales of Beer:

1. Sales of stamps for the year 1937—\$125,622.37.
2. The tax is levied at the rate of 80c a barrel of 31 gallons. Hence the stamp sales represent 157,028 barrels. There were, however, some refunds which should be deducted from the collections and the office estimates that 150,000 barrels were sold.
3. The retail selling price of beer

over the state is not exactly known but is estimated to be between 90c and \$1.00 a gallon or \$30.00 a barrel. Hence there was paid for the 150,000 barrels the sum of \$4,500,000.00.

When the figures for hard liquor, beer and cigarettes are added we get:

Hard liquor	\$ 4,047,832.89
Beer	4,500,000.00
Cigarettes	2,687,604.30
Total	\$11,235,433.19

Yes, during 1937 the small state of Utah, with a total population of a little more than one-half million, paid more than eleven and a quarter millions of dollars for liquor and cigarettes. These figures do not include those paid for cigars and other forms of tobacco and for boot-leg liquors.

Utah is a Mormon state—the majority of its people are Church members. The Word of Wisdom proscribes drinking and smoking. These are facts known to all. Are we not shocked when we see the above figures? Can Utah afford them? If these amounts were spent for the good of the people who can measure the results? The useless liquor and tobacco load is much greater than the necessary relief load.

Well, brethren, shocking as the fig-

ures are we should not give up, but face the situation with courage and determination. It is our job to organize and carry on a campaign to win our people away from the use of liquor and tobacco. Truth, love, and persuasion are the tools that tactfully, energetically, and persistently used will enable us to reach the objective. We are faced with a challenge. Is there any Priesthood quorum that will not accept it? Brethren, get busy.

Undoubtedly the Utah situation is no worse than that in other states where our people live. The liquor-tobacco evil must be eliminated from the homes of our people. We are starting a campaign that will be very difficult and long-drawn out. But victory will perch upon the banners of our hosts if we are united and work with a will. All the Priesthood quorums and all the auxiliaries are urged to cooperate in carrying forward the campaign. All the general Boards and the Church magazines will assist. The immediate call is for all the quorums of the Priesthood to plan and organize and begin the campaign. Let us repeat that wisdom, tact, and energy should characterize this work.

(Melchizedek Instructions continued on page 170)

Melchizedek Priesthood

(Continued from page 169)

THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

WHAT IS IT AND HOW DOES IT FUNCTION?

A CONSIDERABLE number of stakes returning the questionnaire relative to the organization and functioning of the stake Melchizedek Priesthood committee, ask questions concerning these matters. The following is a brief reply to most of the questions asked:

Please be advised that the new committee should supercede the old or former High Council committee. Of course, the members of the former High Council committee may be appointed on the new stake committee, the chairman of which in every case should be a member of the stake presidency; which one is a matter to be determined by the stake presidency itself. But in addition, every stake committee should have one or more Seventies and one or more Elders, depending on the number of groups and quorums of Seventy and of Elders in the stake.

The stake committee will make its contacts with groups and quorums of Seventy through the members of the committee who hold the Priesthood of a Seventy or through the chairman of the stake committee. These members of the stake committee represent the First Council of Seventy and the Stake Presidency in supervising the work of the groups and quorums of Seventy in the stake.

Elders quorums should also be represented on the stake committee as a means of increasing quorum consciousness.

RELATIONSHIP TO THE GENERAL AUTHORITIES

The stake committee is to be responsible to the stake presidency which in turn is to be responsible to the General Authorities for the functioning of all the Melchizedek Priesthood quorums in the stake.

An analogy is the way stake auxiliary boards now function. The Council of Twelve is the General Board, assisted by the First Council of Seventy, of all the Melchizedek Priesthood quorums. In this matter of stake organization and supervision the Council of Twelve and First Council are in entire agreement.

Where conditions will permit, it is desired that the stake committee hold a monthly union meeting with the officers of the quorums, again taking a hint from the auxiliaries. In addition, each group and quorum meeting should have a visit from one or more committee members at least once a quarter. Where a quorum membership is all in one ward, it is not expected that they will hold a monthly quorum meeting separate and apart from their weekly meeting.

The stake Priesthood committee should be represented on the Stake Security Committee and each quorum of Melchizedek Priesthood on the Ward Security Committee. In their security program activities all quorums of Priesthood should act in harmony and

cooperation with the Security Program Committees.

Questions and suggestions are invited from the stake Priesthood committees. Replies will be made by letter or through the issues of the *Improvement Era*.

MELCHIZEDEK OUTLINE OF STUDY FOR APRIL

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe.

LESSON IX

TABACCO

(First Part of Chapter 6)

- I. Historical.
 1. Smoking by human beings.
 2. Beginnings and purpose.
 3. Composition of the weed.
 4. Custom spreads to Europe.
 5. Opposition of leaders of the day.
 6. Jean Nicot and the use of his name.
- II. Use in U. S. A. of last century.
 1. Forms of tobacco indulgence.
 2. The Prophet's anxiety concerning the custom.
 3. Results of his concern.
 4. Beginnings of tobacco investigation.
- III. Use in the Modern World.
 1. Forms of use today.
 2. Present users of tobacco—by both sexes.
 3. Impetus of the World War.
 4. Effects of modern advertising.
- IV. Financial Aspects.
 1. Figures show increase.
 2. Consumption in United States.
 3. United States tobacco bill.
 4. World consumption.
 5. Comparisons with national debt.
 6. Better usages for money so spent.
- V. World Committee for Tobacco Study.
 1. All phases of subject studied.
 2. Unbiased responses sought.
 3. Reports for human welfare.
 4. Dr. Schrumph-Purrons' Tobacco and physical efficiency.
- VI. Effects on Human Body.
 1. Nicotine, a deadly poison in all tobacco products.
 2. Content in cigarettes, cigars, snuff, pipe tobacco.
 3. Body responses to nicotine in any form.
 4. Other substances in tobacco and their effects on the body.
 5. Results of first attempts.
 6. Body adapts itself but harm is cumulative.
 7. Influence on the immature person.
- VII. Other and Later Physiological Effects.
 1. Effects on heart and circulatory system.
 2. Response of respiratory tract.
 3. Digestive disturbance.
 4. Effect on eyes, skin and other organs.
 5. The nervous system injured.
 6. As a racial poison.
- VIII. Mental Response.
 1. Comparisons of non-smokers vs. smokers.
 2. Results in high schools.
 3. Mental accomplishments of college students.
 4. Dr. F. J. Pack's studies in Utah.
 5. Dr. Oaks' contribution.
 6. Consensus of opinion.

QUESTIONS, PROBLEMS, PROJECTS.

To the teacher: Encourage class members to use the dictionary, encyclopedia, any reference material in school, town, or home libraries. The more outside references used for discussion material the better, and the more general the response from the class the more interesting will be the lesson.

Special assignments may be given a week or so in advance; but the lesson as a whole should be studied by the entire group so that participation therein may be general.

1. Give a report on the history of tobacco usage.
2. What is the composition of tobacco and why is it harmful?
3. Describe fully the alkaloid, nicotine, and tell how it acquired the name.
4. Give a report on Dr. F. J. Pack's book, *Tobacco and Human Efficiency*, and describe his interesting data regarding tobacco and its effects on college students.
5. What is the response of the heart, lungs, digestion, nervous system to tobacco?
6. What effect does tobacco have on the mental powers? Report on Dr. O'Shea's findings regarding tobacco and high school efficiency as found in the text, *Word of Wisdom*.
7. Find what the average smoker of your acquaintance spends for tobacco and compute what that amount of money would purchase per year if spent for something useful. Why spend money for that which tears down bodily and mental efficiency?
8. How would you bring up a child to make him or her feel that "the filthy weed" should be avoided, no matter how many use it?

LESSON X

TABACCO (Continued)

- I. Moral and Social Effects of Tobacco.
 1. The drug is habit-forming, hence weakens the will of the user.
 2. To become a slave to any appetite is unsound.
 3. User becomes selfish as he fouls the air of the non-user.
 4. Careless life habits engendered.
 5. Tendency toward other moral weakness, especially for youth.
 6. Self-indulgence and self-narcotization is not noble.
- II. As a racial poison.
 1. Use from youth toward age tends toward weakened offspring.
 2. Harmful effects on girls and women especially evident.
 3. Women's nervous organization naturally sensitive.
 4. Nicotine in the system of the mother sure to affect the unborn or nursing child.
 5. Over-indulgence tends toward lessened reproductive power in both sexes.
- III. Tobacco and the Creative Gift.
 1. World's greatest achievements of the past by non-users of tobacco.

ANNUAL REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Year of 1937

MISSIONARY ACTIVITIES

1. Evenings or part days spent in missionary work.....	59,900
2. Hours spent in missionary work	136,939
3. Number of calls made while tracting	115,606
4. Number of first invitations in while tracting.....	41,113
5. Number of revisits	33,270
6. Number of Gospel conversations	108,340
7. Number of standard Church works distributed	3,770
8. Number of other books distributed	4,548
9. Number of tracts and pamphlets distributed	147,565
10. Number of Books of Mormon sold	1,685
11. Number of hall meetings held	2,374
12. Number of cottage meetings held.....	6,247
13. Number of cottage and hall meetings attended.....	25,267
14. Number of investigators present at cottage and hall meetings.....	24,542
15. Number of baptisms as a result of missionary work	1,224
16. Number of inactive members of the Church brought into activity through stake missionary service during the month	2,756

ADDITIONAL INFORMATION

Number of stakes in the Church	118
Number of stake missions organized	116

MISSIONARIES ACTIVELY ENGAGED (AS OF DECEMBER 31, 1937)

No. of Stakes Reporting	105
Number of Districts	380
Elders	270
Seventies	1,210
High Priests	267
Women	283

Total 2,030

SPECIAL ITEMS OF INTEREST

One hundred sixty-five interviews were held in the office of the First Council with stake presidents and stake mission presidents during the year of 1937.

Two hundred six visits in connection with stake missionary work were made by members of the First Council to stakes and quorums during the year of 1937.

The First Council of the Seventy,
By RULON S. WELLS.

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of December, 1937

MISSIONARY ACTIVITIES

	Dec.	Nov.
1. Evenings or part days spent in missionary work.....	5,981	6,041
2. Hours spent in missionary work	13,982	13,804
3. Number of calls made while tracting	12,474	10,642
4. Number of first invitations in while tracting.....	4,311	3,350
5. Number of revisits	3,669	3,175
6. Number of Gospel conversations	12,310	11,955
7. Number of standard Church works distributed	341	223
8. Number of other books distributed	532	627
9. Number of tracts and pamphlets distributed	13,416	14,703
10. Number of Books of Mormon sold	229	161
11. Number of hall meetings held	294	234
12. Number of cottage meetings held.....	669	750
13. Number of cottage and hall meetings attended.....	2,919	2,738
14. Number of investigators present at cottage and hall meetings.....	2,427	2,573
15. Number of baptisms as a result of missionary work	177	85
16. Number of inactive members of the Church brought into activity through stake missionary service during the month.....	384	299

SPECIAL ITEMS OF INTEREST

Interviews were held in the office of the First Council with ten stake presidents and stake mission presidents during the month of December, 1937.

Visits in connection with stake missionary work were made by members of the First Council to eighteen stakes during the month of December, 1937.

The First Council of the Seventy,
By RULON S. WELLS.

"I asked one of the bishops of a larger ward if he could see any results of missionary work. He answered that something had happened, because last Sunday they couldn't get all of their people in the chapel. Several other bishops have told us of increased attendance."—Warren E. Hanson, President of the Bear River Stake Mission.

2. Men succeed in spite of, not because of tobacco.

3. A keen mind in a healthy body has greatest chance of success.

4. Life-long users of tobacco might live longer and accomplish more had they not the tobacco habit.

5. A will free of bondage is man's greatest asset.

IV. Personal Opinions.

1. Excuses for the habit.

2. Indulgence produces a feeling of well being. (So does opium or alcohol.)

3. The tired body not rested by tobacco—merely narcotized.

4. Eminent men praise and oppose its use, according to their use or non-use.

5. All agree as to harmful effects on youth.

6. Employers in most large institutions prefer those who do not use tobacco—for obvious reasons.

7. Opinions of great men against its use.

V. Cure of the Habit.

1. The well-nourished body has no unnatural cravings.

2. Prevention is better than cure.

3. "The Will to Quit" is essential.

4. "Half-and-Half" measures not successful.

5. Six rules for conquering the habit.

6. Self-mastery is God-like.

VI. Other Factors to Consider.

1. Tobacco may be used as a poison and disinfectant.

2. Use of a mild narcotic often tends to the use of deadly ones: morphine, opium, and the degrading marijuana.

3. Methods of unscrupulous people in inducing youth to use these destructive weeds.

4. Prevention and protection against their inroads.

VII. The Inspiration of the Prophet.

1. General conclusion of tobacco evil.

2. Modern Israel foretold and forewarned.

QUESTIONS, PROBLEMS, PROJECTS

1. How do you feel when entering a home when the furniture and draperies and the air itself seems to be saturated with tobacco smoke?

2. How may the smell of a habitual smoker's breath give warning that the custom is unclean and undesirable?

3. What may be said in favor of the use of tobacco?

4. How do the disadvantages outweigh the advantages?

5. What is the answer to this statement: Some of the great contributions of the modern world were made by those who used tobacco.

6. Why is tobacco use especially harmful to girls and women?

7. In what way does the use of tobacco blunt one's social and moral fiber?

8. Plan a campaign of cooperation between parents and your school authorities to thwart the vendors of cigarettes and the deadly marijuana. Give a report thereon.

9. Give the rules for curing the tobacco habit.

10. How may its use be prevented?

11. How may parents and the community combat the evils of the clever and often untruthful advertising of the tobacco people?

NOTE: LESSON XI for April will appear in the April issue of the Era.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOP—EDITED BY JOHN D. GILES

STANDARD QUORUM AWARDS FOR 1937

THE following quorums have been approved for the standard quorum award for 1937:

Quorum	Ward	Stake
1. Deacons*	Balboa	San Francisco
2. Teachers	Logan 10th	Cache
3. Deacons	Manilla	Timpanogos
4. Deacons*	Leavitt	Alberta
5. Teachers*	Leavitt	Alberta
6. 1st Deacons*	Raymond 1st	Taylor
7. 2nd Deacons*	Raymond 1st	Taylor
8. Teachers	Raymond 1st	Taylor
9. Priests	Raymond 1st	Taylor
10. Deacons 1st*	Raymond 2nd	Taylor
11. Deacons 2nd*	Raymond 2nd	Taylor
12. Teachers*	Raymond 2nd	Taylor
13. Deacons	Willing	Taylor
14. 1st Deacons	McGrath 2nd	Taylor
15. 2nd Deacons	McGrath 2nd	Taylor
16. Teachers	McGrath 2nd	Taylor
17. Deacons	Stirling	Taylor
18. Deacons	Elyan	Pasadena
19. Teachers	Burbank	Pasadena
20. Priests	Belvedere	Los Angeles
21. Deacons 1st*	Belvedere	Los Angeles
22. Deacons 2nd*	Belvedere	Los Angeles
23. Deacons 3rd*	Belvedere	Los Angeles
24. Priests*	Huntington Park	Los Angeles
25. Deacons*	Huntington Park	Los Angeles
26. Priests	Manchester	Los Angeles
27. Deacons 1st	Manchester	Los Angeles
28. Deacons 2nd	Manchester	Los Angeles
29. Priests*	Vermont	Los Angeles
30. Teachers*	Vermont	Los Angeles
31. Deacons*	Vermont	Los Angeles
32. Teachers*	Walnut Park	Los Angeles
33. Priests*	South Gate	Los Angeles
34. Teachers*	South Gate	Los Angeles
35. Deacons*	South Gate	Los Angeles
36. Priests	Whittier	Los Angeles
37. Teachers	Whittier	Los Angeles
38. Deacons*	Whittier	Los Angeles
39. Teachers	Matthews	Los Angeles
40. Deacons 1st	Matthews	Los Angeles
41. Deacons 2nd	Matthews	Los Angeles
42. Priests	San Francisco	San Francisco
43. Teachers	San Francisco	San Francisco
44. Deacons	San Francisco	San Francisco
45. Teachers	Woodford	Alberta
46. Deacons 1st*	Woodford	Alberta
47. Deacons	Aetna	Alberta
48. Deacons 1st	Hartley	Alberta
49. Deacons 1st	Tooele South	Tooele
50. Deacons 2nd	Tooele South	Tooele
51. Teachers	Pella	Burley
52. Deacons	Pella	Burley
53. Deacons	Logan 10th	Cache
54. Priests	Logan 10th	Cache

*Star indicates two consecutive years.

SPECIAL INFORMATION ON STANDARD QUORUM AWARDS

LETTERS being received by the Presiding Bishopric indicate a lack of information regarding the requirements for the Standard Quorum Award. These standards, which are set forth in all Aaronic Priesthood lesson manuals, include the following:

The Standard Quorum Award is a recognition by the Presiding Bishopric of the Church to every quorum that reaches the standards prescribed. The award consists of an appropriate certificate suitable for framing and preserving permanently, to be presented to the quorum upon a suitable occasion by stake officers representing the Presiding Bishopric.

A standard quorum is one where the following standards have been met:

(All figures are based on members of the quorum over 12 and under 20.)

1. Set up and follow a yearly quorum meeting program in accordance with the

recommendations of the Presiding Bishopric for 1938, as outlined herein.

2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations.

3. Have an average attendance record of 60% or more during the year.

4. Have 75% or more members fill assignments during the year.

5. Have 75% or more members observing the Word of Wisdom as shown by the annual report of the Bishop of the Ward as of December 31, 1938.

6. Have 75% or more of the members who earn money during the year pay tithing, as shown on the annual report of the Bishop of the Ward as of December 31, 1938.

7. Have 50% or more members participate in two or more quorum service projects.

The procedure desired to be followed by the Presiding Bishopric is that the Stake Aaronic Priesthood Committee should inspect the records of each quorum in the ward as soon as possible after the first of January each year, and where the standards have been reached, supply the figures and complete information to the Presiding Bishop's Office, with the recommendation that the award be made.

It is not sufficient to make a request for the award by stating only that the quorum is entitled to it. The actual figures taken from the quorum records are to be sent with the recommendation of the stake committee.

The following suggestions may be helpful:

All quorum activities, including social and fraternal events, should be held separately by each quorum or by two or more quorums, but not in connection with any other group. These should be strictly Priesthood events, conducted by Priesthood leaders as such. To have Priesthood members participate in socials and other activities of auxiliary association groups does not comply with the recommendations or requirements for the Standard Quorum Award. The quorum projects should be care-

fully planned in advance and should be definite Aaronic Priesthood projects; conducted separately and not in connection with any other group.

One full week should be allowed for the preparation of the awards, after the information is received in the Presiding Bishop's Office. It is recommended that the awards be made at a stake gathering in order that as much publicity as possible may be given and that every possible recognition be granted to quorums reaching the standards prescribed.

MILLCREEK QUORUMS EXCEL IN ACTIVITIES

OUTSTANDING accomplishment is reported by the Aaronic Priesthood of Millcreek Ward in the Cottonwood Stake. At a recent Sacrament meeting thirty-two young men were presented with copies of the New Testament, neatly bound and in containers carrying the names of the persons receiving them. The presentation was made by the bishopric and ward supervisors in recognition of excellent work during the past year.

Two of the outstanding projects were the cultivation and harvesting of three acres of sugar beets, and a special campaign to increase Fast Offerings. The sugar beet project yielded over \$150.00, which was contributed toward the purchase of a new pipe organ for the ward. The Fast Offering project has resulted in a little more than a year in more than doubling the amount received. In the project the ward was divided into 32 districts and one member assigned to each. Practically every district reported one hundred percent for the entire year, with the result that the substantial increase noted above was obtained.

A. M. Cornwall, Delos R. McAlister, and Royal C. Brown are the bishopric. George Park is chairman of the Ward Aaronic Priesthood committee, and Fred Fowler is quorum supervisor.

AARONIC PRIESTHOOD OF MILLCREEK WARD



PELLA WARD QUORUMS REACH STANDARD

TO ASSIST them in achieving the Standard Quorum Award for 1937, outstanding projects in connection with the Church Security Program, were participated in by the Deacons and Teachers Quorums of Pella Ward in Burley Stake.

The Teachers' Quorum project included special work in irrigating the trees of the grove, and in caring for four acres of beans on the Ward Church Security Project.

The Deacons' Projects were caring for two acres of beets and six acres of beans. Every member of the Deacons and Teachers Quorums participated in

these projects and in other minor activities along the same line. These are the first quorums of Burley Stake to receive the Standard Quorum Award.

HAWTHORNE WARD MAKES EXCELLENT PRIESTHOOD RECORD

HAWTHORNE WARD of Granite Stake has again demonstrated unusual efficiency in the conduct of Aaronic Priesthood activities, as indicated by the report of Bishop Fred E. Curtis and his counselors, S. Rinley and Ernest Blakemore, to the Presiding Bishopric. With a total of 100 members of the Aaronic Priesthood from 12 to 19 years of age, inclusive, only four have not participated in some Church activity during the past year. The record made by the 96 active members is one of the most satisfactory yet reported to the Presiding Bishopric.

A total of 6,723 assignments was filled during the year, with a total of 7,224 assignments made. The average number of assignments filled by each of the 96 active members was 69. This compares with a Church quota for the year 1938 of 26 per member. The details of the reports are as follows:

Average Aaronic Priesthood members 12 to 19 inc.	100
Average Attendance for 12 Months	89
Average Attendance for 12 Months (percent)	89%
Assignments Made During 1937	7,224
Assignments Filled During 1937	6,723
Average Assignments per Member Filled	67

Average Number Members, Filling Assignments	94
No. Members Inactive in any Church Organization	4

In a letter to the Presiding Bishopric Bishop Curtis gives the following report:

As per our recent conversation I am giving below the record of our Aaronic Priesthood, 12 years to 19 inclusive, for the year 1937. We have 6 quorums of Aaronic Priesthood in this group, and every boy in the ward between these ages enrolled. We attribute having only 4 members inactive in this group to a close follow-up each Sunday morning of those not in attendance. We never let a boy miss 2 Sundays before he is contacted, by a fellow quorum member, if he is unable to have the boy attend, he is contacted by his supervisor, if he is unsuccessful, he is contacted by a member of the bishopric. We find it is easier to keep a boy by not letting him become inactive.

NO MONTHLY AARONIC PRIESTHOOD QUORUM MEETING

INQUIRIES made at the office of the Presiding Bishopric indicate that the instructions given to Melchizedek Priesthood quorum officers, in connection with a regular monthly meeting of each quorum have been misunderstood by some Aaronic Priesthood leaders. The fact that Aaronic Priesthood Quorums are complete in each ward and do not include sections or groups in two or more wards, makes a monthly meeting unnecessary.

The plan provided for all Aaronic Priesthood Quorums is that they are to have a regular weekly meeting each week during the year, with no necessity for a special monthly meeting.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

IN THE *Reader's Digest* for February the value of the Word of Wisdom is stressed by no less an authority than Professor Irving Fisher of Yale University. An excerpt from an article by Ray Giles in that publication reads:

"Any person can do for his health vastly more than he now realizes," says Professor Fisher. "For example, by eating more fruits, vegetables, and milk you may well add several years to your life. Daily exercise, calisthenics, or outdoor life may easily add several years more. Either better breathing, or better elimination, might prolong your life a year or two. Thus you can begin today not only to increase your present life expectancy by seven or eight years, but to gain greater vitality and energy. Simply by living as you know you should!"

Recently, Professor Fisher saw some statistics comparing the Mormon death rate with that of six foreign countries. The table was surprisingly favorable to the Latter-day Saints. Their mortality from cancer

and from diseases of the kidneys and the nervous system was less than half that of the foreign countries.

"Now, Utah is a healthful place to live," said Professor Fisher, "so I looked into the death rate of Mormons as compared to that of non-Mormons in the same state. It was 70 percent lower!"

I think I know the reason. Joseph Smith, founder of the religion, wrote a book, *Words of Wisdom*, in which he laid down rules for his followers. They included: no alcoholics, tea, coffee, or tobacco. He urged moderation in the use of meat but advised an abundance of vegetables and fruit. There you have a mass demonstration of the effect of simple living, and I understand that the Mormon group is notable for the number of vigorous old people within it."

While the 70% lower death rate does not appear to be borne out by figures compiled by Church departments, it is sufficiently lower to represent a substantial difference in favor of L. D. S. groups.



Top: Left to Right: Deacons W. C. Brown, Merrill Brown, Glen Tarrier, Ross Judd, Wyman Walker, Julius Duke, Glen Judd, Jack Bodily, Gordon Walker, Grant Dunford. Pella Ward, Burley Stake.

Center: At right standing in door, Teacher LeRoy Waters, at left standing in door, Teacher Gale Bodily. Front row: Steel Freer, Lewis Coltrin, Grant Richins; above, Jay Brown, Dale Knight, Joseph Holmes, and Keith Peterson.

Bottom: Pella Deacons' Quorum hoeing their part of the Church's beets on James O. Peterson's farm. Left to right: Julius Duke, Ross Judd, Merrill Brown, Supervisor W. C. Brown, Glen Tarrier, and Glenn Judd.



Ward Teaching



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

TO ALL ACTING WARD TEACHERS

CONSIDERATION of the most desirable method of Ward Teaching has brought us definitely to the conclusion that each teacher, or pair of teachers, with the printed monthly message as a guide, should prepare a presentation of the subject indicated, and carry that message into each home, discussing it with the members in the home, and adding such individual exhortations or subjects as may seem desirable.

The Lord has decreed that His people shall be brought to a unity of the faith, has restored the Priesthood and given many instructions as to the exercise of that Priesthood; among others that those holding it "shall preach, teach, expound, exhort, and visit the house of each member exhorting them to pray vocally and in secret, and attend to all family duties, . . . and strengthen them and see that there is no iniquity in the Church, neither harshness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often and also see that all the members do their duty."—*Doctrine and Covenants*, Sec. 20.

Again the Lord says, "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the Kingdom of God that are expedient for you to understand."—*Doctrine and Covenants*, 88:77-78.

Is it not reasonable for us to suppose that the test of our love for the Lord will be the same as it was with Peter, as disclosed in the conversation found in John 21:15-17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, lovest thou me? And he said unto

WARD TEACHER'S MESSAGE, APRIL, 1938 THE RESTORATION OF THE PRIESTHOOD

"And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."—D. & C. 84:18-21.

OUTSTANDING among the many events of far-reaching importance in the history of the Church is the restoration to the earth, in 1829, of the Holy Priesthood. Withdrawn because of abuses and misuse, the power and authority required to conduct the affairs of the Church of Jesus Christ on the earth, was restored as a necessary step in the reestablishment of the Church in the last days.

The 109th anniversary of the Restoration of the Priesthood, which occurs in May, should become the occasion for serious contemplation of the responsibility the Priesthood places upon the Church as a whole and upon each individual who bears it.

Holding religious power and authority, which every member holding the Priesthood does within his office and calling, implies worthiness, responsibility, dependability, and willingness to serve in the work of the Lord. It also implies a desire and obligation to keep the commandments given through those who direct the Priesthood. It should be the guide to happiness to all who hold it and to their families who share it with them.

Discuss with each family the responsibilities of the Priesthood and encourage the parents and the sons holding the Priesthood to perform active service therein.

Note—Ward Teachers are requested to discuss this important subject in the homes of the Saints on their visits during April and to encourage every member holding the Priesthood to magnify it to the best of his ability. Families of such members should also be encouraged to join in honoring and sustaining their husbands, brothers, fathers, and others who enjoy this precious and sacred gift. This anniversary should be made the occasion for special consideration of the blessings, privileges, and opportunities as well as the obligations of the Priesthood. Sections 20 and 107 of the D. & C. are recommended for study by teachers in preparation for visits.

him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

To aid teachers in this work, uniform monthly messages are prepared in this office and furnished without charge to the wards. There is a growing tendency to secure enough leaflets to provide one for each home,—the teachers leaving the message for the members to read. This plan deprives the teacher and the family of the development which comes to the teacher from the preparation of his presentation and the family of the benefits which will come to them through a careful discussion of this subject. In order to accomplish fully the purpose of teaching, as outlined in the commandments, there should be actual preparation on the part of the teachers, careful presentation and then discussion of the subject. Merely to leave printed messages does not

meet the requirements. If that were the main purpose, the message could be left at each home by boys.

We, therefore, urge that this plan which, judging from reports, is bringing very satisfactory results, be adopted by all stakes and wards using the message as an aid to the ward teachers only and not have distribution in the homes.

We believe that this will bring far more satisfactory results and that their teaching will reach a higher and more efficient standard.

We are sending this recommendation to you with the approval of the First Presidency.

The Presiding Bishopric.

THE WORK OF THE TEACHER
(Continued from the February Era)

THE Teacher's First Steps. Having been called by the bishop to this important work, given a companion, assigned a district, and supplied with the names, ad-

(Continued on page 185)

Church Security



GENERAL CHURCH SECURITY COMMITTEE

HENRY D. MOYLE, *Chairman*
ROBERT L. JUDD, *Vice-Chairman*
HAROLD B. LEE, *Managing Director*
MARVIN O. ASHTON
MARK AUSTIN
CAMPBELL M. BROWN
WM. E. RYBERG
STRINGAM A. STEVENS
J. FRANK WARD

GENERAL OFFICES

THIRD FLOOR, UNION PACIFIC BUILDING
SALT LAKE CITY



ADVISERS

HEBER I. GRANT,
J. REUBEN CLARK, JR.,
DAVID O. MCKAY,
First Presidency.
MELVIN I. BALLARD,
JOHN A. WIDTSE,
ALBERT E. BOWEN,
Council of the Twelve.
SYLVESTER Q. CANNON,
DAVID A. SMITH,
JOHN WELLS,
Presiding Bishopric.

A SEASONAL WORD TO FARMERS

THE SEASON for plowing and planting is approaching. The following suggestions are made for the benefit of our brethren and sisters who live on farms. Though farm conditions have seemed adverse in recent years, yet, they will not always remain so, and if the farmer will use the accumulated knowledge concerning farming, he may in a large measure overcome the so-called handicaps to farming. The fact remains that farming, in the hands of an industrious, intelligent, and thrifty family is a good business and a splendid mode of living. Always keep in touch with the State Agricultural College, the county agent, and other agricultural leaders.

1. IMPORTANCE OF ACRE INCOME

The great need of the farmer is to secure an acre-income large enough to compensate him properly for his investment and labor.

The acre income depends upon (1) the fertility and productive power of the soil, (2) the kind of crop grown, and (3) the market price obtained.

2. SOIL FERTILITY CAN BE MAINTAINED AND INCREASED

The fertility or productive power of the soil determines the acre yield. With the same labor, seed, and soil treatment, a fertile soil will yield more than an infertile one, and will increase the farmer's profits correspondingly.

The best method of maintaining and increasing soil fertility is to practice rotation of crops. The farming of a root or tuber crop like sugar beets or potatoes requires frequent cultivation, which sets free potassium, phosphorus and other necessary plant foods. Alfalfa, clover, peas or beans will help supply the necessary nitrogen. A three or four year rotation will keep the soil in good fertile condition, and will largely eliminate the weed question.

Barnyard manure, which contains plant foods taken from the soil, should be carefully conserved and returned to the soil. In some cases, especially where rotation is not possible, as in orchards, commercial fertilizers must be used. The use of commercial fertilizers is based upon the theory that the increased crop income from their use is greater than their cost.

Farm prosperity need not be expect-

ed on infertile soils, and on soils that are not properly handled.

3. INTENSIVE CROPS MUST BE PRODUCED UNDER IRRIGATION

The kind of crop is likewise a determining factor in farm prosperity. On the irrigated farm there is represented a large investment in irrigation structures, and a constant expenditure for operation and maintenance is required, therefore, the so-called intensive crops must be grown, that is, crops having a relatively high acre value. Such crops are sugar beets, fruits, large and small, peas, beans, and all manner of market truck. Dairying is intensive agriculture.

Indeed, in the majority of situations under the irrigation ditch in the intermountain west, a system of diversified livestock farming along with crop farming will yield the greatest returns. Men are on the land to cash in on their labor, and livestock farming creates more profitable days of labor throughout the year than does straight crop farming. Such a system increases the sources of income and more definitely assures a profitable return in the long run.

On farms of sufficient size, not more than about one-fifth of the acreage should be planted to one crop. That is, the farmer's eggs should not be all "in one basket." By such a precaution, the farmer is fairly certain over a five or ten year period, despite market fluctuations, to come out ahead.

Intensive crops require more labor, and in that way, they meet the present need for jobs for the unemployed.

The future of an agricultural community depends largely upon the energy with which it sets about to plant a sufficient acreage of an intensive crop, decided upon by the agricultural leaders, and to make suitable offerings to the market. Advantage should be taken of existing conditions of soil, altitude, and climate.

Every quorum, ward, stake and region, should consider at once the possible intensive crops adapted to the region, and proceed to develop such crops on a profitable scale.

4. MARKETING MUST BE DONE PROPERLY

Up to the present, no satisfactory control of market prices has been found. Cooperative marketing has often been profitable. Dealing directly

with large consumers has usually been helpful. The cooperation of the farm and the factory, as in the case of sugar beets, or crops for canning factories, has been shown to be of foremost value. Success in cooperative marketing always requires high quality standardized products.

In recent years, devices have been perfected that relieve the farmer from the necessity of disposing of perishable crops at once at whatever prices may then prevail. For example: milk, a perishable product, is made into butter and cheese, or into dried milk, to be sold at the will of the dairyman, or, fruits and vegetables may be preserved without the breaking of cell walls by recently perfected systems of refrigeration, until such time as the market justifies selling.

Farmers should actively concern themselves with marketing possibilities. Too often, farmers allow the trader to do this for him, but usually with a loss of possible income. Cooperation is the undoubted key to success in marketing.

5. INCREASE THE AMOUNT OF FAMILY LIVING FROM THE FARM

Farmers generally should lay more stress on feeding the family from the farm. Food grown on the farm is nearly always more wholesome than stored or manufactured materials. This may be accomplished by planning early and carefully for a balanced production to comply with modern dietary standards. The properly planned kitchen garden will increase the farmers' incomes and help preserve the health of the farmers' families.

Even on the small specialized farms it is well to produce a small flock of heavy chickens, one brood sow, a milk cow, and a well balanced family garden.

A WISE SUGGESTION FROM MARK AUSTIN OF THE GENERAL COMMITTEE

THE PLAN we have followed for the last thirty to forty years with beet growers for the rotation of crops and increased production is about as follows:

A 40-acre farm, for example, may be made to grow, annually various crops in this way: 15 acres of mature alfalfa; 5 acres of potatoes, or any other late
(Concluded on page 176)

Church Security

(Concluded from page 175)

planted cultivated crop; 10 acres of sugar beets; 5 acres of grain; and 5 acres of pasture and farmstead. Rotate as follows: Plow under in May each year 5 acres of mature alfalfa; on these five acres plant potatoes or other late planted cultivated crops for one year; sugar beets for two years; grain with alfalfa for one year.

This rotation (really of seven years' duration) which builds up soil fertility and increases crop yields, has been found to be very profitable wherever the work has been done in the right way, at the right time, on good land with a sufficient water right.

In non-beet growing sections they could use more cows, and other crops suited to their conditions.

The farmer should have on such a 40-acre farm five to seven good milk cows and three good horses to do the work, which would consume the hay and grain and furnish sufficient manure to fertilize at least the five acres of beet land planted the second year to beets.

The returns from such a rotation, depending on seasons, yields and prices, should be on the average per year, about as follows:

5 cows.....	\$400.00 net
(after deducting family's consumption of milk and butter)	
5 acres of potatoes.....	300.00 net
(after deducting cost of potato seed)	
10 acres of sugar beets.....	750.00 net
(after deducting cost of seed and artificial fertilizer)	

\$1,450.00

Less farm taxes and maintenance..... 450.00

Net return for farm and labor.....\$1,000.00
(in addition to family food and shelter. Many farmers have had much greater yields and larger returns.)

I realize that there is a vast difference in the soil, seasons, and especially the farmers. This human element is very important, and while much has been accomplished along these lines there still is room for improvement. It is rather singular that poor farmers, whose lands are adjoining those who are following this outline with excellent results, will go along for years and years in the same old way, notwithstanding they have the example right before them all the time. My father followed the above outline very closely for more than fifty years, having brought the plans with him as a successful farmer and gardener from old England, and I had the good fortune of farming with him for many years and I have followed this practice where conditions made it possible, during the major part of my life and have urged others to do likewise. Some farmers have and some have not, but I know of no better farm practice, in all the western states in which I have operated or from my observations while in Europe. (Signed) Mark Austin.

How It's Done In New Zealand

(Concluded from page 156)

After all expenses were deducted, one-third of the money was sent to the mission headquarters at Auckland, two-thirds retained in the district to be used for prizes for the past and coming year. Also when missionaries leave this district we give them a party and a pair of blankets, the famous New Zealand wool blankets, from the Kaiapoi Mills, mostly.

The interest in our Mutual work, started many years ago, has steadily

The Same Language

(Concluded from page 157)

The last waltz was almost over. "Geel!" said Priscilla. "This reminds me of way back home." And she sang the words softly in time with the vibrating tones of the saxophone—"When It's Springtime In the Rockies."

"Home," answered Paul. "You mean California isn't your home? I thought you were a native. By chance, where do you come from?"

Priscilla wondered if it would spoil the evening if she told him she was from Salt Lake City, Utah. As soon as one said Salt Lake, in this California town which lay on the far side of Monterey Bay, everyone always asked if you were a Mormon, and acted as if Mormons were some inferior brand of mosquitoes. Nevertheless, Priscilla wasn't ashamed of the fact, but just tonight—she didn't want it spoiled. Before she could

grown until now non-members of the Church have a keen interest in it, and look forward to the annual Green and Gold Ball. One of these splendid gentlemen is Mr. Herbert Gaisford, who has presented a beautiful loving cup to be contested for by the mission Mutuals in their singing, their *hakas* and *pois*, tennis, speeches, and dances. The cup is now held by the Tamaki Branch Mutual which I have just described.

Old and young take a keen interest in the Mutual work which is going on in our mission, and we find it a very splendid outlet for the study of the finer things of life, and an outlet for youthful exuberance.

answer, Paul was saying, nonchalantly:

"I'm not a native either. We came here from Utah two years ago for my mother's health."

Priscilla gasped, "From Utah did you say? Not from Salt Lake City?"

"Why, yes, and we're Mormons, too. Does that amuse you?"

"Oh, Paul, stop. I am ashamed of my own feelings, and thrilled all in the same breath. Now I know why you're different, why I liked you. I'll bet we even had the same Sunday School teacher, dear old Sister Jordan."

Paul was holding her hand all too tightly.

"You mean," he asked in broken syllables, "you're from Salt Lake City and a Mormon, too?"

Priscilla nodded laughingly. Paul was laughing too.

"Gee," he said, "you're the first one I've found in two years. You know, I believe we speak the same language."

"Javelin Tosser"

(Continued from page 149)

The two from Quiller shook their heads, in turn.

"We may need your help next time," smiled Steve, as the sleek-haired, once nattily-dressed youth got up to go. He seemed reluctant to settle his debt this way.

While more bacon was dropped into the pan for a second attempt at a meal for the hungry wayfarers, Steve started celebrating. He danced toward a screen of spruce boughs against which leaned the javelin. To him, it seemed that everything had been ironed out.

"You'll have to change your song, now, old man," he chirped happily.

"Sparrow" glanced up.

"In case you've forgotten, you said

no good could ever come of being a javelin tosser."

A glow ignited in the depths of "Sparrow's" soft eyes, only to snap out quickly. "But Rufus Marcy is still a cripple, Steve," he almost groaned.

Steve's celebration came to an abrupt end. He stared.

"Yes—I guess—you're right. And you don't intend—this incident tonight—doesn't help at all?" he stumbled badly.

"Helps—yes," echoed hollowly across the camp fire. "I'll practise some—now—maybe—but . . ."

There was no need to go further. Steve understood. He had undertaken one of those hopeless tasks, to which there could be but one ending—failure.

But Steve was not the sort to
(Concluded on page 184)

Department of Education

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B. Y. U. Leadership Week Makes Vital Contribution to its Theme: "The Security of Zion"

WHAT was one of the best of the 17 Leadership Weeks was held at Brigham Young University, January 24 to 28, 1938, inclusive. That the influence of the week of adult education will be felt in all parts of the Church is indicated by the fact that among the 3150 registrants were representatives of 93 states and seven missions.

Instruction was given in 200 or more classes and general assemblies, in 35 departments. This instruction was given in many fields, ranging from scientific demonstrations through the activities of the Aaronic Priesthood, Genealogical Society, and Church auxiliaries. The Church Security committee was given an opportunity to present instruction in its field in five full class periods.

The theme of the week—"The Security of Zion"—was introduced in the first general assembly on Monday by Elder Melvin J. Ballard, member of the Council of the Twelve and one of the Church Security advisers, in a stirring speech which set a high tone for the entire week.

Bishop Sylvester C. Cannon, Presiding Bishop of the Church, also used the week's theme in a comprehensive sermon Thursday afternoon in which he laid down the principles upon which happiness and security may be established.

President Heber J. Grant was unable to be present on Wednesday because of a cold which caused his physician to advise against his attendance. Consequently, Dr. F. S. Harris, President of the University, was the speaker on that day.

The deans of the five colleges of the University offered a symposium in

the Tuesday general assembly, using the theme of the week as their texts. The speakers were, in the order of presentation, Dr. George H. Hansen, Dean of the College of Arts and Sciences; Dr. Thomas L. Martin, Dean of the College of Applied Science; Professor Herald R. Clark, Dean of the College of Commerce; Dr. Gerrit de Jong, Jr., Dean of the College of Fine Arts; Dr. A. N. Merrill, Dean of the College of Education.

On Friday the State Conference of Social Work had charge of the general assembly program. Their speaker was Loren Hyde, Denver, member of the western division of the social security board.

The evening entertainments proved to be of a high standard. They were on Monday a concert by Professor Robert Sauer and the B. Y. U. Concert band; Tuesday, a concert by the Ladies' Glee Club, the Men's Glee Club, and the Mixed Chorus, followed by a reception in the women's gymnasium; a dramatic production was given Wednesday in honor of the old Playhouse and of Sunday School Superintendent George D. Pyper. The play was *Tartuffe*, by Moliere. Thursday evening a concert by Professor

LeRoy J. Robertson's B. Y. U. symphony orchestra was given. Friday afternoon the play *Tartuffe* was repeated because not all those who wished to see it were able to get in at the Wednesday evening performance.

The registrants of Leadership Week were from a wide area of the Church population. Some indication of the general feeling may be had from the following quotation taken from a letter written by a man who came from Colorado to attend Leadership Week. He says:

... may I commend certain features that seemed particularly outstanding. In the first place, the continuity of thought permitted by continuing the study courses from day to day rather than receiving a smattering from many lectures is appreciated; secondly, the quality of material given by such leaders as Professor George H. Hansen, Dr. T. L. Martin, Professor Guy C. Wilson, Dr. Lloyd, and Dr. Henderson was above reproach. Such leaders make lasting contributions to the lives of those fortunate enough to contact these men. There were others of your faculty which I have not mentioned which were equally interesting.

Leadership Week could be carried on along much the same lines next year. There is but one suggestion—build an assembly hall equal to the occasion.

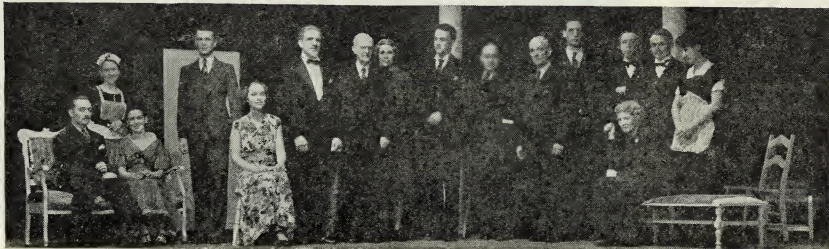
By all means do not detract from the variety of your program. Such features as an agricultural section closely touch the lives of many of your people in a valuable, practical way.

Plans for the Eighteenth Annual Leadership Week convention to be held next year are already under way, when a great variety of class work will be offered again. The cooperation of the Church authorities was greatly appreciated by the school. All of the general boards participated splendidly.

CAST OF "TARTUFFE" BY MOLIERE

Played in College Hall, Wednesday evening, January 26, 1938, in commemoration of the Old Salt Lake Theatre and in honor of Sunday School Supt. George D. Pyper, last manager of the theatre and of the troupers of Salt Lake Theatre days who are still with us.

Left to right: David Walker, Bernice Kelly, Lydia Whicker, Lorraine Adams, Maj. Jacobs, Lafayette Terry, Superintendent George D. Pyper, guest of honor; Kathryn B. Pardoe, director; Ralph Liguereau, T. Earl Pardoe, head of Dramatic Art Department; John D. Spencer, guest of honor; Bowd Lake, Dale De Graff, Ruth Harr; sitting: Ed. Clyde, Alys Odell.



Mutual Messages

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Executive Secretary

Executives

EVERY GLEANER, JUNIOR AND BEE-HIVE GIRL A TITHEPAYER

If this goal could be reached, what an achievement for our organization and what a happy situation for every Latter-day Saint girl! Then every girl would have the intense satisfaction which so many now enjoy, that of knowing that she has a part—an important part even though her contribution may be small—in building the financial security of the Church. Every time a new chapel is erected, a new stake organized, the missionary work extended, or any new project launched, the girl who pays her tithing can say to herself, humbly and yet with pride, "I helped just a little bit in this great work."

But even greater than this is the inner satisfaction which is hers in knowing that she is complying with the Lord's plan and that she is witnessing before Him her faith in Him and love for Him and her desire to be indeed His child. The peace which comes through the feeling of being near to the Lord is the greatest joy Latter-day Saints know

and is the real secret of the strength of this Church.

Officers, leaders of these girls, we urge you to continue your encouragement of our project. In loving kindness persuade your girls to become tithepayers and have their names written in the records of the Church.

CONJOINT PROGRAM FOR SUNDAY EVENING, APRIL 3, FEATURING JUNIOR GIRLS AND EXPLORERS

Singing.

Prayer.

Selection—Junior Girls' Chorus.

Talk, "At the Controls," by a Junior Girl.

Talks by a Junior Girl and an Explorer on "The Church's Standpoint in regard to Smoking and Drinking."

Explorer Chorus, Quartet or other musical selection.

Explanation of the project for the girls on Tithing—A Junior Girl.

Reading of the poem on Tithing by Bessie Eldredge in the December *Improvement Era* (page 759) by a Junior Girl.

An Explorer's View of Scouting and Religion by an Explorer.

Response from mothers: "What the

Junior Girls' Program Means to Me," "What the Explorers' Program Means to Me."

Selection—Junior Girls' Chorus.

SPECIAL PRESENTATION OF M. I. A. THEME, 1937-38

Prepared by Linda S. Fletcher, President Y. W. M. I. A. Board, Puget Sound District, Northwestern States Mission

As presented at District Leadership Meeting, January 16, 1938.

CHARACTERS:

Purity, in white robe.

M Man. Gleaner.

Truth, blue.

Explorer. Junior Girl.

Humility, in orchid robe.

Scout. Bee Hive Girl.

Organ Music: "High on a Mountain Top," during presentation. Purity, Truth, and Humility enter and stand on elevation, hand in hand, facing front. Other characters come from audience and group at foot of elevation. M Man carries banner with word "Excelsior," Explorer and Scout wear uniforms, Gleaner carries a sheaf, Junior Girl, a rose, and Bee Hive Girl wears band.

M Man (to other young people): "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He

"LET'S GO TO MUTUAL"

Another ward has been reported to the General Boards as having reached the "standing room only" stage in Mutual attendance. The photograph on this page shows the participation in M. I. A. work of the Seventeenth Ward of Salt Lake Stake. More than four hundred persons were in attendance when this picture was taken.

The special program for the evening for the assembly period was "The Romance of an Old Playhouse," with Miss Minnie Margetts, daughter of Phil Margetts, Pioneer Actor, presenting the program.

The attendance indicated, however, is normal for that ward, which is experiencing the highest record of attendance and participation yet reported in M. I. A. work.



will teach us of His ways and we shall walk in His path."

(Group turns to ascend.)

Humility: Stopt! We guard the Mountain of the Lord and must be sure that you are worthy to ascend thereto before we permit you to come up hither.

Gleaner: "Who shall ascend into the hill of the Lord, or who shall stand in His holy place?"

Purity: "He that hath clean hands and a pure heart."

Humility: "Who hath not lifted up his soul unto vanity?"

Truth: "Nor sworn deceitfully."

Purity: Tell us, O young people, who you are that we may judge your worthiness to come hither.

M Man: I am an M Man. We are all youth of the Church of Jesus Christ of Latter-day Saints. In the Mutual Improvement Association, we study the truths of the Gospel and endeavor thereafter to put them into our every-day living. My earnest endeavor has ever been to be clean of heart and hand, to be meek and humble like the Master, and to be honest and true in all my dealings with God and my fellow men.

Bee Hive Girl: I am a Bee Hive Girl. In M. I. A. I have been taught to honor my womanhood, which means I must be pure in thought and in deed, and to love truth. This I try to do daily.

Boy Scout: (Gives Scout Promise.)

Gleaner: As a Gleaner, I am endeavoring this year, as the result of my season's work, to come forth bearing this four-fold sheaf: First, I shall bring a clean body; second, a pure heart; third, a humble, obedient spirit; and fourth, an honest mind.

Explorer: The Explorer Scout, like these other young people, puts into his life these good teachings. He is clean, obedient, and humble, and he loves the truth.

Junior Girl: The Junior Girl seeks joy. She learns in M. I. A. how to make her life a happy one. She knows that without the qualities you represent this would be impossible of attainment.

Truth: Then ascend, O youth of M. I. A., for truly such as you are worthy to come up into the hill of the Lord. And ye shall receive a blessing from Him, yea, righteousness from the God of your salvation. He is a God of Truth.

Humility: "He that humbleth himself shall be exalted."

Purity: "The pure in heart shall see God."

(As the group of young people ascend, a quartet sings: "High on the Mountain Top.")

NEW Y. W. M. I. A. BOARD MEMBER APPOINTED

MISS CAROLINE ADAMS has been called by President Lucy Grant Cannon and her counselors to serve on the General Board of the Young Women's Mutual Improvement Association. Miss Adams filled a mission from 1922-1923 in the Western States. She also has served valiantly in the Mutual Improvement cause, first as president of the Ninth Ward Y. W. M. I. A., later as supervisor of the Bee-Hive Girls on the Mt. Ogden Stake board, where she carried the work forward for ten years. In January, 1936, she was called to act as a district supervisor in the Bee-Hive department as associate member of the General Board Bee-Hive Committee.

Miss Adams will serve on the Bee-Hive and the Missionary Committees of the General Board.

Adults

Axel A. Madsen and Grace C. Nesten, chairmen; Richard L. Evans, Dr. L. A. Stevenson, Aurelia Bennion, Gladys B. Harbertson.

CLEAN-UP! PAINT-UP! RAKE-UP!

It's time now for our Spring project as a continuation of the Adult project for the year—"We will raise the cultural tone of our surroundings by beautifying our homes, our places of worship, and our communities."

Now that members of the department have been making plans during the winter for landscape designing and planting, it is time to clean up.

The suggestion is made that through committees in the department, the class proffer its services to the bishop in helping with the Church Security plan. Reference can be made to the statement on this subject by the First Presidency, found in the Feb., 1938, *Era*, and other *Era* articles appearing almost monthly since the inauguration of the plan.

Reference is also made to the Adult department in the December, 1937, *Era*. The following topics are suggested for study on the spring project.

1. A review of the Adult project and its need.
2. Information about paint—its cost, its use, and its need.

3. Discussion of help that the class can give to encourage others of the community not in the class or in the Church, to aid in the plan of clean-up, paint-up, and rake-up.

4. How aid can be given the bishop. (Perhaps the bishop will talk on this subject.)

5. How aid can be given the mayor of the community.

6. Study of a survey of buildings, fences, etc., to be repaired.

Most of the reading material on this subject is in pamphlet form and may be found in the library, some from the Agricultural College and from stores. Also there are some very good magazines on the subject such as:

The American Home.
Better Homes and Gardens.
Country Life.
House and Garden.
Household Magazine.

M Men

Frank W. McGhie, chairman; Dr. Franklin S. Harris, Homer C. Warner, Floyd G. Eyre, Werner Kiepe, Dr. Wayne B. Hales.

IDEALS

YOUTH and ideals make a perfect team. The hour calls for a deepened consciousness of higher ideals. It is the need of the age. Ideals mean plan,

goal, purpose, principle. Our highest ideal is to build, through the M Men program, the unique temple of human character and personality.

The American poet beautifully expresses the thought thus:

We are all blind until we see

That in the human plan

Nothing is worth the making if

It does not make the man.

Why build these cities glorious

If man unbuilt goes?

In vain we build the world unless

The builder also grows.

—Edwin Markham.

The Book of Books states it best in this sentence: "Where, there is no vision the people perish."

Growth comes only where there is vision, a hope, a looking upward and beyond, a moving forward. M Men must be men of vision—the upward lookers.

William George Jordan has said, "What a man is is never a measure of what he may become; what he has, never the measure of what he may acquire; what he has done or is doing, never the measure of what he may do. This is the final lesson of all the world's histories, all its biographies." The ideals of a man, when put to work, change his face, his position, his station. "We are sowing, daily sowing, countless seeds of good and ill. By a whispersow we blessings. By a breath we scatter strife. In our words and looks and actions lie the seeds of death and life."

The essayist says:

Ideals are born of discontent. Satisfaction with any condition may bring restful ease and content but it never led man to the heights to see the vision, never thrilled him with a sense of his possibilities, never showed him the end of the road he might tread to higher being, higher attainment. It is when man becomes conscious of the wrong, the pettiness, the narrowness, the selfishness of his living, and, dissatisfied, searches earnestly for a finer, truer something to inspire his living, then are his eyes opened to the vision and his steps guided along the way.

Fifteen ideals of the M Men department are:

The ideal of faith in God, in man, in self.

The ideal of a balanced personality.

The ideal of finding the best vocation.

The ideal of service.

The ideal of true sportsmanship in the game of living.

The ideal of an ideal romance and marriage.

The ideal of "clean hands and a pure heart."

The ideal of a healthful, strong body and mind.

The ideal of wholesome Gleaner-M Men association.

The ideal of education and preparation.

The ideal of making my leisure-time activities lift me.

The ideal of being a fit candidate for a missionary call from my Church.

The ideal of being an asset to my M Men class, my Mutual.

The ideal of developing spirituality within me.

The ideal of honoring the Priesthood.

Gleaners

Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, Helena W. Larson.

DEAR GLEANER LEADERS:

It is with great appreciation that we express our gratitude for your efforts toward increasing the membership in the ward Gleaner classes. In one place the number of girls attending Mutual has gone from thirteen to forty-two, in another twenty-three to forty-seven, and from forty to seventy in one of our larger wards.

It is gratifying to know the Gleaner work is going along so beautifully. But no matter how fine a thing may be, there is usually room for improvement. The following report for November, 1937, was most enlightening to us, and we believe it will be interesting to you who are responsible for our Latter-day Saint girls in M. I. A. The report is as follows: (79 out of 118 stakes reporting.)

These stakes comprise 663 wards, but only 572 reported.

Total enrollment of Gleaners for 572 wards, 7,236. (Average enrollment per ward about 13%.)

Average attendance of Gleaners for 572 wards, 4,884. (Average per ward about 9.)

An average attendance of 9 for each ward seems to us a very small percentage of our girls in active M. I. A.

Let us consider for a moment what can be done by the April Camaraderie Night toward reaching every girl and binding a ward sheaf.

1st—Personal contact by leaders and members of Gleaning committee.

2nd—An appeal to members of class to bring all girls in.

3rd—Have attractive programs.

4th—Good advertising of Gleaner group activities.

5th—Concentrated effort to find all possible members.

MANUAL LESSONS

It is with deep appreciation for your cooperation and diligence that we give you the following: 446 of the 572 wards reporting in November are up to date with lessons. Is your ward included in this report? Are you at the point in your manual that there will be no rushing or slighting the work in order to finish in time for Honor nights?

GLEANING WEEK

This last Gleaning Week, the week preceding Camaraderie night, of the season, should be in reality a true "Gleaning", a gleaning of the field for human souls—girls of Gleaner age who have stopped coming or who have never been with us. This is the time when the Gleaning committee will truly feel its work well done if it has reached the objective "Every girl a Gleaner."

CAMARADERIE NIGHT

APRIL 12 is scheduled for the last Camaraderie Night of the season.

Is it going to be a delightful one full of happy memories for your girls? Are they looking forward to it because you have given a touch of colorful interest and surprise?

READING COURSE BOOKS

ARE you satisfied with the number of girls in your class who have read the books, *How to Win Friends and Influence People*, by Dale Carnegie, and *Step a Little Higher*, by John Henry Evans. There is still time to stimulate this activity and urge the girls to read them. Also reviews of these books might be a happy way of stimulating reading at this time of year.

GLEANER LEADERSHIP

A MASTER surveyed the records his pupils had made and said to himself:

Have I led them on in the quest

For all that is right and best?

Have I taught them to love the truth,

Have I lifted the eyes of youth

To a vision of life that's clean,

That conquers the sordid and mean?

Is there in our Church one Gleaner leader saying to herself, "Well, I'll work this year and then resign?" Such reasons as, requiring too much time and work, other things waiting to be done, getting tired, losing interest, are frail excuses for resigning. Of course, it is between you and your Maker. But pause and ask yourselves, "Has He recalled His blessings from me? Has He resigned His responsibility of me? Does He no longer need what I have to give His service?" Let your own reasoning power and your fine testimony of the truthfulness of the Gospel, coupled with the development of your own personality through leadership of youth, give answer to your inclination to resign. A resignation from the service of God is a serious thing—to be prayed over, thought about and decided upon only when necessity demands.

So, dear Gleaner Leaders, may you decide to go right on Gleaning with us. Are you looking forward and saving your pennies to come to June conference? This conference is for you, for you to increase your leadership power with the girls of our Church. More power to you and may our Heavenly Father bless you with this sweet spirit of timeless service, we are

Your Gleaner Committee.

From Star Valley comes this letter:

The Gleaners of the Star Valley Stake, under the able leadership of Stake Gleaner Leader, Kathleen P. Burton, assembled at Afton and participated in an election party. Original stunts, songs, and cheers were given by the girls from the various wards to introduce their candidates. After the votes were counted a Stake Gleaner Organization was effected with Ada Hale of Afton as president, Arvilla Griffith of Grover as vice president and Rhea Brown of Fairview as secretary.

Games, program, and refreshments concluded a very enjoyable evening.

Women Gleaners

"HOW TO WIN FRIENDS AND INFLUENCE PEOPLE"

It is hoped by this time that over half the M Men in the Church have read and thoroughly absorbed the contents of our reading course book, *How to Win Friends and Influence People*, by Dale Carnegie. For many months now this book has been a best seller in the leading book stores over the country in the non-fiction class of literature. It well deserves this place too, because of the significant material it contains and the far-reaching influence it can have upon the lives of those who read it and profit by its excellent advice.

Many people are born with a natural gift of knowing how to get along with people and being liked by them. So many of us, however, can be helped by those who have made this field of human endeavor a lifetime study and out of a rich experience of practical application of the principles involved can speak with an authority which we can well afford to accept. Our present-day complex social life makes it impossible for one to be a recluse, live his life alone, and still be a successful unit in our modern social world. To be successful, as it is used here, means to be happy, and this can only come in its broadest sense by meeting, living with, and serving other people.

A prominent university president recently said, "I would rather have my son learn the art of getting along with other people than to be a master of many of his professional courses. It is true the latter will be essential in his effort to make a living, but the former is equally important in this respect and makes an added contribution to the more vital problem, of making a life." Great engineering schools over the country recognize the need of training in this field and require all students to take formal courses in subjects dealing with human relationships and personality development. Some of the highest paid employees of great industrial plants and research laboratories are those who have direct charge of personnel work and related subjects. It is recognized by industrial and educational authorities alike that positive personality traits can be developed and that individuals who are inclined to be distant, cold, and disagreeable to their associates, can be made delightful and much sought for company. Dale Carnegie's book, *How to Win Friends and Influence People*, has in it advice and other aids which if used will bring about changes in all personalities which will be most desirable.

The following are some of the topics discussed:

Six Ways to Make People Like You.
Twelve Ways to Win People To Your Way of Thinking.

Nine Ways to Change People Without Giving Offense.

Seven Rules for Making Your Home Life Happier.

We suggest that a member of the class use a ten minute period some evening and briefly review a chapter in this delightful book. It will give others a better insight into its contents and thereby encourage or stimulate its reading.

Explorers

John D. Giles, chairman; M. Elmer Christensen.

EXPLORERS TO CELEBRATE TENTH ANNIVERSARY

ALTHOUGH the Explorer Program of the Boy Scouts of America was introduced in 1935, Explorers of the L. D. S. Church are preparing to celebrate their Tenth Anniversary as a part of the Silver Jubilee Anniversary of Scouting in the Y. M. M. I. A. The reason is that the Vanguard Program, predecessor of the Explorer plans as far as Mormon boys are concerned, was introduced in 1928 and is therefore entitled to celebrate its tenth anniversary this year.

When the Explorer program was introduced from National Headquarters in 1935, Dr. George J. Fisher, Deputy Chief Scout Executive, was invited to attend the June Conference and conduct the ceremony that transferred more than six thousand Vanguards of the Church into the Explorer program of the National Council. Although the Vanguard program had been given official approval by the National Council, it was planned and conducted in Y. M. M. I. A. groups only. Therefore, the Explorers will have a prominent part in the Silver Jubilee at June Conference and will participate in special events for older boys.

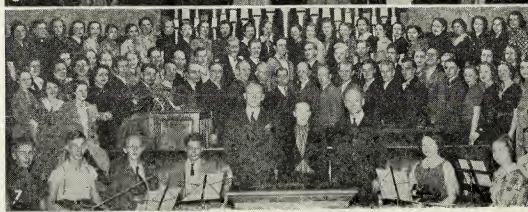
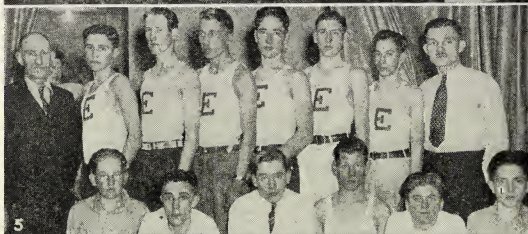
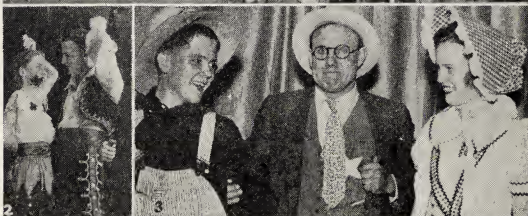
The motivation plan being conducted in all stakes is expected to encourage the organization of a substantial number of new Explorer troops throughout the Church.

FIRST EXPLORER TROOP IN ARROWHEAD COUNCIL

LAS VEGAS WARD of Moapa Stake claims the credit for organizing the first Explorer Troop in the Arrowhead Council with headquarters in San Bernardino and also the first in Moapa Stake. The Explorer troop is being organized among the older boys of the regular Scout Troop, which for several years has been the ranking troop of the Arrowhead Council.

With adequate, trained leaders in charge and a substantial Scout tradition in the wards, the success of this pioneer troop in that area is assured. Bishop J. Harold Brimley, M. I. A. President Elbert B. Edwards, Committee Chairman Anderson, Scoutmaster Frehner, and Explorer Leaders Adams and Bunker are all cooperating in fostering the new organization.

President Bryan L. Bunker of the stake presidency and Superintendent Edwin G. Wells of the Y. M. M. I. A. (Continued on page 182)



1. Part of the 1500 in attendance at the Los Angeles Stake Gold and Green Ball.
2. Spanish Dancers from the El Paso Ward, St. Joseph Stake.
3. Winners for Farmer and Farmerette costumes in the Bonneville Stake Barn Dance. (See story on page 182.)
- 4 and 5. Winners and Runners-up in the Explorer Vanball contest which preceded the Barn Dance in Bonneville Stake.
6. Gleaner Forum, one of the M Men-Gleaner activities held during the past year in Idaho Falls Stake.
7. M Men-Gleaner Chorus of Liberty Stake.
8. The Principals in the Liberty Stake Opera. (See page 183.)

(Continued from page 181)
are supporting the plan and lending encouragement.

EXPLORER JUNIOR SOCIAL PLANNED FOR TWELVE HUNDRED

Success of the new social features of the Explorer-Junior groups is indicative in the announcement that the social scheduled for the last of February by the Salt Lake Council is being planned for an attendance of twelve hundred persons. If that number is reached, it will establish a new record for such activities and will climax a season in which outstanding successes have been frequent in the social programs of these two groups.

VANBALL CHAMPIONSHIPS

AS this issue of the *Era* goes to press the sixth annual Explorer Vanball Championships are being played in Salt Lake. It is estimated that nearly one thousand Explorers in Salt Lake Council alone have participated in Vanball this year and probably four thousand throughout the Church. Special Explorer sweaters are awarded the winners of the Championships with Vanballs awarded to the second and third place teams.



Martha C. Josephson, chairman; Lucile T. Buchner, Emily H. Bennett.

JUNIOR GIRLS

IN compliance with the request of the General Board, Bonneville Stake held its Explorer-Junior social. The Barn Dance was held under the direction of the stake leaders: Grace Fox of the Junior Girls, and Roy Johnson and LeRoy Chadwick of the Explorers. Their enthusiasm for the venture made us eager to pass on to you their experience. The party was a no-date affair, the various ward leaders of both Juniors and Explorers being responsible for the attendance, either bringing their groups in cars or walking with them to the place where the party was held. The party was invitational, each boy and girl receiving a clever card with the announcement of the kind of party, the date, time, and place. These cards were presented at the door for admission.

The following is the report from the leaders of Bonneville Stake:

The Junior Girls and Explorers of Bonneville Stake enjoyed their first annual "get-together" on Monday evening, January 31st, in the Yalcrest Ward Recreation Hall. The affair was in the nature of an old-fashioned barn dance. Baled hay, corn stalks, harnesses, and farm produce were used as decorations, and added genuine atmosphere for the two hundred twenty-five costumed farmers and farmerettes.

The evening's entertainment began at 7 p. m. when the group witnessed the Stake Van Ball finals. The winners were Emigration Ward first, LeGrande Ward second.

Following this event, each ward group

presented a "comic skit," Emigration Ward carrying off the honors.

A grand march began the evening's dance program. During the dance, the Virginia Reel and the Schottische (called the old-fashioned Big Apple) proved to be the favorites of the dancers.

Prizes for outstanding costumes were awarded to Miss Marie Haymond, for best farmerette costume, and to Homer Adams for most typical farmer.

Punch was dipped from an old fashioned well, and the refreshment booth was built of baled hay.

When the party dismissed at 10:30, farmers and farmerettes alike carried away bits of straw and vegetables as souvenirs of the evening's fun, and delightfully look forward to next year's stake social.

See page 181 for pictures.

SUNDAY EVENING CONJOINT

SINCE the Juniors are scheduled for the April 3 conjoint meeting, Junior leaders will do well to study the outlined program which appears under the Executive department, page 178.

Supplementary suggestions: If there are in your wards some Junior Girls who are especially good vocal soloists, story-tellers, or instrumentalists, you could give them an opportunity to participate, remembering always that the program is not for exploitation of some few girls, but rather for the development of the many and the conversion of the whole group to the good of Junior work.



D. E. Hammond, chairman; Philo T. Farnsworth, Arthur E. Peterson.

SILVER JUBILEE OF SCOUTING IN L. D. S. CHURCH

L. D. S. Scouts and Scouters are to have their own Silver Jubilee in celebration of twenty-five years of Scouting in the Church. The first charter issued by the National Council of the Boy Scouts of America was dated June 9, 1913, but covered the year beginning May 21, 1913, making May 21st the date of the official adoption of Scouting as the Junior Program of the Y. M. M. I. A.

Much water has gone under the bridge since that time and great things have happened to many thousands of boys and men throughout the Church. Scouting has been carried, not only to every stake in the Church, but it has already been carried to twenty-one other countries and there are now registered L. D. S. Troops in all of the twelve regions of the United States. Estimates place the number of Scouts now in the Church as approximately 22,500 with 7,500 Explorers, making a total of 30,000 in the two Scouting units. In addition an estimated 4,500 men of the Church are engaged as Scouters in leading troops or as Committeemen in wards and stakes and on local Council Committees.

This historic date in Y. M. M. I. A. history—the date when Scouting came into the organization—is to be cele-

brated in impressive fashion as a feature of the June Conference Program. Special features are planned for each of the three days of the conference with the climax to be a great religious convocation in the Tabernacle on Sunday night, June 2nd.

Special recognitions are being planned for stakes and wards reaching specified standards by June 1st to 20-year and 25-year veterans and others. A special award is to be made to every ward in the Church with every boy from 12 to 16 years, inclusive, registered as a Scout in any Scout unit. Complete details are being planned as this issue of the *Era* goes to press.



Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ilean Ann Waspe, Lucy T. Andersen, Caroline Adams.

THE month of April is devoted to the Field of Out-of-Doors in all ranks of the Bee-Hive department. This is as it should be, for all nature is calling to us. Let us teach Bee-Hive girls that things of nature are treated with reverence. There is not as much vandalism of the out-of-doors in other states. The destruction to flowers and bird life is not permitted. Let us learn to love and appreciate the great out-of-doors.

REFERENCE BOOKS

1. National Geographic Magazine.
 2. Source Books—Book of Knowledge.
 3. Elementary Science by Grades II, III, V, by Persing and Peiples.
 4. First Lessons in Nature Study by Edith M. Patch.
 5. Farm Foes and Bird Study by J. H. Paul.
 6. Farm Foes and Bird Helpers, by J. H. Paul.
 7. Nature Study and Science, by Trafton.
 8. Utah Resources and Activities, State Department of Education.
 9. Out of Doors in the West, by J. H. Paul.
 10. Farm Friends and Spring Flowers, by J. H. Paul.
- (Public school libraries have the above books.)

The following books can be purchased for 10 cents and 15 cents:

11. Seeing Stars, by W. B. White.
12. The Green, Red and Blue Books of Birds of America.
13. Wild Flowers of America.
14. Butterflies of America.
15. Talking Leaves (How to identify American Trees). Contains good-sized pictures of birds, by Julius King.
16. Book of Birds, by Julius King.
17. Wild Flowers at a Glance by Julius King.

A Special Word to All—"Take these books to the flowers not the flowers to the books to study and classify. We want to preserve our gorgeous wild flowers and not ruthlessly destroy them for a few moments' pleasure."—*Mina M. Edison* (Mrs. Thomas Edison) President of The Bird and Tree Club.

A CORRELATED NATURE GUIDE

1. Honey Gatherer's Song.
2. Poem—"The one on page 205, "Daffodils," or "The Rainbow," etc.

3. Under the Spreading Chestnut Tree. (Handbook.)
4. Pussy Willow Song (Handbook, page 298).
5. The Spider (Handbook, page 302).
6. Dramatize Trees (See Game Section).
7. Drawing exercise. Provide the girls with traced flowers or birds or animals, leaving untraced the most characteristic part. (Ex. Elephant without its trunk, or Humming Bird without its bill.) Pass these out to the swarm and have them complete the picture.
8. Nature Squares. Page 311.
9. Guide—The study of one of Nature's Wonders (See Guide).
10. Song—Good Night, page 146, or Lady Bird, page 144.

NATURE ITEMS

Rocks:

Igneous—formed by the agency of fire. Usually stratified and often called massive or eruptive. Ex. Granite.

Sedimentary—deposited by a stream. Ex. Sandstone.

Metamorphic—Rocks changed in form by pressure, heat and water, etc., forming a more compact crystalline condition. Ex. Marble.

Evergreens: Pine needles grow in bunches.

Fir and Spruce: Have needles scattered on the stem.

Fir: Has smooth bark, needles flat and round.

Spruce: Has prickly needles.

DO YOU KNOW

That there are today between 13,000 and 14,000 species of birds found in the world.

That 766 species are found in North America, north of Mexico?

That the eyes of birds are developed very highly so that they can see great distances and follow moving objects rapidly?

That the only four pigments or color substances found in bird feathers are black, brown, red and yellow?

That only birds bear feathers?

That birds can change the focus of their eyes instantly, becoming far sighted or near at will?

That a young robin commonly eats fourteen feet of earth worms in one day?

That it takes the average bird about one week to build a nest?

That small birds are the singers while large birds are of little or no importance as songsters?

That the vocal organs of a bird are located in the lower end of the windpipe? (In man at the upper end.)

That the Scarlet Tanager and the Wood Thrush can throw their voices like a ventriloquist?

That a bird's heart beats twice as fast as that of a human being?

That of all the bird enemies cats are the worst and red squirrels next?

That all the bones of birds are hollow to give them the greatest strength for their weight?—Taken from *Book of Birds*, Lewis H. Mills and Gertrude C. Hawkins.

FLOWERS CLASSIFIED

Example—The Iris (Wild).

Family—Iris.

Blossom Time—May, June, July.

Where found—damp places.

Leaves—light green, sword-like.

Flower—Three parts flow on top of stem.

Color—Violet blue, variegated with yellow, green or white.

Greyhound Travel


is more

CONVENIENT

Frequent service to all points saves you time and trouble. Choice of routes and liberal stop-over privileges. Depots are conveniently located downtown.

COMFORTABLE

America's smoothest, most luxurious ride in the Greyhound Super-Coach. Healthfully heated and ventilated. No driving responsibilities.



ECONOMICAL

Examples of Round Trip Fares:

San Francisco	\$18.00
Reno	17.30
Fresno	21.60

UNION BUS DEPOT:
Temple Square Hotel Bldg., Was. 1366

TUNE IN: "Romance of the Highways", Sundays, 10:15 AM, Mutual Don Lee Network

GREYHOUND

Liberty Stake Produces Outstanding Opera

PERSISTENCE plus purpose can accomplish great ends. As evidence of this, the Liberty Stake M Men and Gleaner Chorus, augmented by a twenty-three piece orchestra, presented on Jan. 20 and 21 a full length version of Balfe's popular opera, "The Bohemian Girl." The production was a decided success; and was enthusiastically received by all who saw it.

Behind this statement there lies a story. The Liberty Stake had had no outstanding musical organization for some time. In June, 1937, the newly-organized Stake Board, under the leadership of Gordon Strong, Y. M. M. I. A. President, and Mrs. Verna W. Goddard, Y. W. M. I. A. President, made the plans which have materialized in this chorus. It was planned to have the chorus provide the music for a Stake Youths' Conference to be held October, to produce the opera, "The Bohemian Girl," to present an Easter concert, and to prepare the music for the M. I. A. Spring Festival. In addition to these activities, the chorus was to render music for conjoint programs at various wards in the Stake.

Mr. John Fetzner, Jr., one of the organizers of the renowned Hollywood Chorus, returned to Salt Lake at this time and did the actual organizing. Mr. Norman Martin accepted the position of director, and with Miss Merle Derick as accompanist, set out to bring to realization the stake board's dream.

Briefly, the chorus and leaders found a good many difficulties to overcome in preparing the production. It was decided to select all principals by tryout, from the chorus. The chorus found it necessary to learn the opera with only two night rehearsals a week; and staging was done, with the exception of one dress rehearsal, in the Tenth Ward recreation hall, using chairs for back drop and wings.

This chorus set itself a big task, but came through with flying colors; and, elated over the success of its enterprises to date, is now looking for new fields to conquer. (See picture, page 181.)

Stamens—Hidden, found by following veining of petals.

Seed—Oblong green seed pod, three lobes each with two rows closely packed flat round seeds.

Size of plant—15 to 13 inches high in damp places.

A FOLDER

A CONVENIENT folder for your specimens is made as follows—

A square of wrapping paper folded once through the middle in book form. Turn under both long edges about four inches as you would for a book cover. Decorate with a border or center design of your symbol. Paint this with wax crayons or water colors. Now shellac this cover on the outside with white shellac. Make a bright lining for

it by dyeing a paper towel. Have this lining extend only to the edge of cover not including the flaps. Punch holes with card punch along the top and the bottom of the folder. Lace with raffia, joining backs of folder lining and flaps.

Specimens—Mount them securely on stiff paper of a proper size to insert in the pockets of your folder. By each, write the classification. Cover with cellophane, allowing enough to lap over about one-half inch to the back. Dampen the cellophane laps and press them down firmly to the back of the mounting. Place in folder pockets.

You now should have a neat attractive folder with two good-sized pockets in which to place your classified specimens.

"Javelin Tosser"

(Concluded from page 176)

desert the ship while there was a spar standing. All summer, and throughout the first semester of the following school year, he kept urging his friend to practice with the javelin. His hope now lay in the possibility of "Sparrow's" love of javelin tossing reasserting itself.

WINTER slunk away and spring peeked out. Track and field meets began to take the annual spotlight. Steve hoped that the first warm days and the urge to be outdoors would bring back the "Sparrow" of the other days. Time should have healed the wounds, by now, and even the scars should be disappearing.

But, with "Sparrow," it was not to be that way. Although he reported to Coach Pelley, because he felt he owed that much to Quiller, he was not the chipper, happy-go-lucky athlete of yore.

Then came the big conference track and field meet. Each year, in addition to several dual meets, the schools of the conference met to settle the championship. This year the host was Quiller.

As is human, Coach Pelley and his track squad were especially anxious to offer stiff competition before the home fans. On the basis of records made in every event by various athletes of the six schools, a fairly accurate check could be made on points each contestant should win. This was done. When the sheet was finally completed, it was found that one event might determine the winner, and Quiller could not be certain of winning the conference meet without first place in the javelin throw.

Coach Pelley had left the javelin event to the last because he had hoped the sheet would figure out so that the Quiller Braves would not have to depend upon points in the javelin to win. As if to mock his efforts, the very conclusion he hoped to dodge leered at him and his charges. The javelin event would very likely determine the winner of the conference meet.

"If we only had 'Sparrow' Trent working, really clicking!" he groaned, as he pushed the findings before the eyes of a dozen anxious members of the track team.

When Steve Donnegan learned of the "point sheet" he clamped his jaws. He knew that the ability was there. It needed only that something to cut it free.

Some years the meet dwindled to the final event. This year interest was built up by close competition, until it culminated in the javelin event. The prompt tabulation of points was made on a huge score board. The crowd milled around it. As the javelin throw was announced through the megaphones, the tally of points showed that only two of the six schools had no chance of coming out on top. Each of the four remaining schools had a chance, and so close were the scores of these four that Quiller needed a first or second place to have any show at all, for it had only one contestant in the event.

The congregation of competing athletes watched anxiously as "Sparrow" Trent took his place, ready to throw. Steve clenched perspiring hands. Nervously the willowy Quiller entrant hitched at his vermilion track pants and then accepted the javelin from an official. He wet his lips; he was plainly keyed-up, but Steve felt that it was not the keen competition that made him anxious. Rather, he was harassed by the thought of that long elapsed day, when his javelin had found a human mark. As surely as though he had seen, Steve knew what the picture was in "Sparrow's" mind: A limping red-headed boy! "Sparrow" went through his loosening up motion, stretched, poised for an instant, and threw.

A groan tore across Steve's lips in spite of his determination not to feel disappointment. "Sparrow's" toss was fully ten feet back of the worst throw that had been made by his three leading competitors.

Steve figured on a pad of paper. If no better marks were made in the second and third trials the final score would place Quiller fourth in the meet.

DEEP in gloom over the wobbly toss his friend had made, Steve tried to escape. It wouldn't do to bump into "Sparrow" the way he felt. He just couldn't be cheerful, and his reason would be grasped, at once, by the javelin thrower. What that would mean to the chum whose life outlook had already been saddened he could readily imagine. Poor "Sparrow!"

Then, through no choice of his own, their eyes met. "Sparrow" had moved quickly. A messenger boy, bolting across the field with a telegram, handed it to him before Coach Pelley could intervene. The javelin thrower was tearing, with fright-inspired fingers, at the flimsy

envelope. Steve paused. "Sparrow's" soft eyes pleaded for support. He went forward.

"Sparrow's" slim fingers were trembling frightfully when, at last, he had a double sheet telegram outspread before him. He bolted the message, first; then reread it with great care. Finally, a change came over him. It struck with the force of a tidal wave.

"Here, Steve," he said joyously, thrusting out the sheets. "I can hardly believe I'm seeing correctly. Read it."

Steve devoured the message:

JUST HEARD YOUR STORY STOP AM EN ROUTE QUILLER NOW TO PERFORM SURGERY ON RUFUS MARCY'S CRIPPLED LEG STOP SUCH CASES ARE MY SPECIALTY STOP THINK I CAN REPLACE TORN MUSCLES SO THAT LEG WILL BE AS GOOD AS FORMERLY STOP OPERATION NO COST TO ANYONE STOP I AM FATHER OF THE LAD YOU AND YOUR TRAIL COMPANION RESCUED FROM DOOM RIVER RAPIDS WITH JAVELIN STOP TOOK ALMOST A YEAR TO LOCATE YOU STOP HAD YOUR COURSE TRACED BACK TO DONNEGAN LOGGING COMPANY STOP NOW HAVE FULL DETAILS OF YOUR TRIP AND WHY UNDERTAKEN STOP GO AHEAD AND WIN FOR QUILLER AND SET THAT STATE RECORD STOP I HAVE PROOF YOU CAN DO IT STOP WILL SEE YOU IN TWO DAYS.

DR. LANCASTER WELLINGTON.

In the next few minutes, "Sparrow" Trent flashed the first glimpse of a returning chipper cockiness. As if a weight, which held his throwing arm, had been suddenly removed, he gained twenty-one feet on his second trial. Then, reacting to a frenzied clamor from the crowd for a new record, the willowy youth whipped forward in his final try and bettered the state mark by two feet and three inches.

Two weeks later, a jolly, round-faced doctor met "Sparrow" and Steve on the front steps of the Quiller Hospital.

"He'll be doing flip-flops in another week," Lancaster Wellington's eyes twinkled assurance. "I just removed the stitches."

As soon as the pair had withdrawn, "Sparrow's" hand landed squarely and forcefully in the small of Steve's back.

"I feel like tackling a wild cat!" he exulted happily.

An impish twist came to Steve's lips.

"Sorry I can't accommodate you. I'm no member—not even a distant relative—of the cat family."

"Sparrow" was not squelched. He swung about, confronting his friend. Their eyes clung.

"What I meant, Steve, was that I'm glad you had the foresight and —and . . . Well, never mind. You carried my javelin through five hundred miles of wilderness for a purpose."

THE PROTESTORS OF CHRISTENDOM

(Continued from page 145)

received the gifts of the Spirit of God."¹⁶ And he makes argumentative use of this fact: "there were no longer to be any prophets in your race (Jewish) as in the past . . . For after Him (Jesus) absolutely no prophet has come among you."¹⁷ "We have still among us, even until now, prophetic gifts, which should make you understand that that which your race formerly possessed has been transferred to us."¹⁸ (Would this argument support the authority of present-day Christian churches?)

The first and second coming of the Savior, together with the coming of Elias when Joseph Smith said he did come, are indicated definitely by Justin:

"Is it not Elias who, says the Word by the mouth of Zacharias, shall come 'before the great and terrible day of the Lord'?"

"He replied: 'Perfectly.'"

"Since the Lord necessitates recognizing

two appearances of the Savior, the one wherein he will appear 'in suffering, without glory and without show' (aspect), the other wherein he will come 'in glory to judge the world' . . . is it not of the great and terrible day, that is, of his second coming, that we are to understand the Word of God, when He announces that Elias is to be the forerunner?"

"Perfectly," he replied."¹⁹

Justin Martyr distinguishes a first and second resurrection: in the first resurrection, the saints alone will take part; after the first resurrection will come the millennium and then a second or general resurrection, that of all men, which at the end of a thousand years will begin the endless reign.²⁰ "The opinion which at-

¹⁶Justin, *Dialogue with Trypho* XLIX, 2.

¹⁷Justin, *Dialogue with Trypho* LXXX, LXXXI, CXIII.

¹⁸Tixeront, *Histoire des Dogmes dans l'Antiquité ancienne*, p. 278: "It is necessary to observe that Saint Irenaeus admits two resurrections, a first for the just alone, a second which is general, after the millennium has passed."

¹⁹Justin, *Dialogue with Trypho* CXIII, 4.

²⁰"But Jesus is indeed he who appeared and spoke to Moses, and in a word to all the other Patriarchs, in order to serve the will of the Father; it is he who came also to be born a man by the virgin Mary, and

tributes a reign on the earth of a thousand years to Christ is accepted by Tertullian . . . The anti-Christ having been conquered . . . and most of his followers destroyed, a first resurrection and a first judgment will take place . . . including . . . those who shall have professed the religion of the true God . . . As to the chosen ones, their first reward will be a reign of a thousand years, with Christ, in the New Jerusalem. After this period, the devil who had been bound, will again be given his liberty, and will again rebel with the wicked against the just. God himself will exterminate these enemies of His name, and then the resurrection of the unjust will take place. . . the resurrection of the body is universally taught and defended against the pagans and the gnostics."²¹

(Continued on page 186)

be one still. It is when he will appear again that the Father will renew heaven and earth, it is he who must shine, an eternal light, for Jerusalem, the king of Salem according to the order of Melchizedek and the eternal priest of the most high."

²¹Tixeront, *Histoire des Dogmes dans l'Antiquité chrétienne*, pp. 458, 459.

THE CHURCH MOVES ON

(Concluded from page 163)

there were three million dollars spent in the construction of Church buildings during the year 1937.

Sunday, January 23, 1938

The University Ward, Ensign Stake, was reorganized with LeGrand Richards as Bishop. Devirl Stewart and John L. Firmage were sustained as counselors.

Monday, January 24, 1938

Miss Kathleen Harriman, daughter of W. A. Harriman, former head of the Union Pacific Railroad, arrived in Salt Lake City to study the subject, "The Influence of the Mormon Church on Its People."

Sunday, January 30, 1938

A new hospital was dedicated at Payson by Elder John A. Widtsoe.

Sunday, Dec. 5, 1937.

The chapel of the Idaho Falls Fourth Ward, North Idaho Falls Stake, was dedicated by Pres. Heber J. Grant.

Tuesday, Dec. 14, 1937.

The 12th-13th Ward Chapel was declared unsafe for use on account of faulty foundations.

Friday, Dec. 17, 1937

Elders George Albert Smith and Rufus K. Hardy have been appointed to visit the Church Membership in the Pacific Islands.

Sunday, Dec. 19, 1937.

Pres. Heber J. Grant dedicated the chapel of the Wells Ward, Wells Stake.

CHURCH INSTITUTE AND COLLEGE LEADERS IN RELIGIOUS EDUCATION MEET

ON SATURDAY, February 5, 1938, all leaders of students of college age in Latter-day Saint institutes and colleges met in the Church Office Building for a conference under the direction of Dr. Franklin L. West, Church Commissioner of education, and Dr. M. Lynn Bennion, Seminary Supervisor. Directors of religious education were present from Utah, Idaho, Wyoming, Arizona, and California.

DR. DAINES RECEIVES SIGNAL HONOR

DR. LYMAN L. DAINES, of the General Board of the Y. M. M. I. A., has been appointed by the United States health service to conduct further experiments concerning the cure of tuberculosis. Dr. Daines for the past year has directed the work of three scientists, Dr. Lyman Kofford; his brother, Glenn Kofford; and Nicholas G. Lauris, all three of whom have received the invitation to continue their work in Washington, D. C.

The Work Of The Teacher

(Continued from page 174)

dresses, etc., of the little flock, the teacher should carefully consider how best he may "Feed my Sheep." Ascertain from proper sources—and that is not neighborhood gossip—to what extent they are taking advantage of the opportunities given them under the Gospel, if they are shortsighted, neglecting opportunities for spiritual growth and development, negligent of duty, or weak in any point within his power to remedy.

Shepherd of a Flock. He should realize that having been made, as it were, shepherd of this little flock, charged with caring for the welfare, spiritual and, to some extent, temporal, it carries with it a very solemn responsibility, and that the Lord requires that demonstration of love for Him demanded of Peter of old, the feeding of His sheep.

Getting in Love With the Work. The teacher should strive earnestly, through prayer and humility, to get in love with his work, ask the Lord to give him the spirit of discernment that he may be able to discern the needs of his flock and know how to meet them, and then, following in the steps of the Master who went about doing good, take up this labor of love.

Planning the Work Jointly. He should meet with his companion, consider when they can best make their visits, giving his companion the assurance that the time agreed upon will be held sacred for this purpose, and asking of him that same assurance. That may be upon the Thursday

(Concluded on page 189)

THE PROTESTORS OF CHRISTENDOM

(Continued from page 185)

The saints shall inherit the earth."²¹

"The possession (of eternal happiness) however will not be equal for all, for there are in the house of the Father different mansions, some shall be received into heaven, others will inhabit paradise, and still others the New Jerusalem (Irenaeus V, 36, 2)."²² (Compare Joseph Smith, different glories.)

Clement of Alexandria states the same idea in a different manner: "The elect shall be received in one of the three dwelling places (homes) signified by the figures thirty, sixty, and a hundred in the parable of the sower."²³

DOCTRINES mentioned by one Apologist are sometimes not considered in the works of others, at least, not in their works that have come down to the present, but the doctrines the Apologists do treat are largely in agreement. Nevertheless, there were numerous dissenting groups²⁴ and no inconsiderable part of the doctrines of the Apologists, considered orthodox in their time, have been rejected by later Christianity. It is also evident that there was little effort to preserve the ordinances as they had been handed down by the Apostles.

Very early the Apostles had been concerned about dissension and false

doctrine. With the then existing means of communication, the task of regulating the churches must have been a difficult one, and immediately after the departure of the Apostles, no one had any authority to undertake the work—at least no one seems to have undertaken it.

Revelation could have preserved unity in widely separated churches, but when it had ceased, each church was subject to local influences, whether of philosophy or of pagan religion. In justification of the numerous and far-reaching changes that took place in the second and third centuries, Mourret (Catholic) writes: "Persecution, heresies, schisms, controversies; that is all that one perceives at first glance... the old antique religions have crumbled as a result of their own dogmatic and moral insufficiency, the church in its powerful vitality, has known how to borrow from those of their (pagan) rites which expressed the true religious aspirations of the soul, the elements of a liturgy, at once, pompous and touching."²⁵ By the fourth century, the church liturgy came to offer the greatest variety.

Historically, it is impossible to follow these changes in detail. After quoting Justin Martyr who describes the Christian meetings²⁶ but does not reproduce any of the forms used and after citing the prayer towards the end of Clement's *First Letter to the Corinthians*²⁷ and the section regarding the eucharist in the *Teaching of the Twelve*,²⁸ Duschene observes that between these forms of a primitive age and the fourth century, there are no documents of liturgical usage.

It is presumed that in the beginning, the church forms were everywhere about the same. The ritual took form as follows: The early forms became habitual; the habits crystallized into rites; the rites developed into more or less complicated ceremonies; the subject matter of prayers and exhortations became fixed, and the one officiating came to treat certain subjects only and in but one manner; finally, fixed formulas, leaving nothing to indi-

vidual choice or to improvisation, were adopted.

In the borrowing of pagan religious rites with which "to express the true religious aspirations of the soul," in this development and enrichment "of a liturgy, at once, pompous and touching," local differences came to exist. Though little can be known about it, Duschene is of the opinion that in the third century, the practices in Rome, Antioch, and Alexandria, were, not only different, but must have been quite removed from the primitive unified usage.²⁹

In any event, the liturgical forms, under the influence of the ecclesiastical provinces, assumed four chief types: the Syrian type, the Alexandrian type, the Roman type, and the Gallican type. These were to be reduced to two: the usage of Rome and the usage of Constantinople.

In the West, the reduction to a single type, the Roman type, was slow. Each church had its own book of liturgical usage; there was no uniformity but the most complete anarchy. Under the Merovingians, the Frankish Church had fallen into "the saddest state of corruption, of disorganization and of ignorance."³⁰ And in consequence, Pepin abolished the Gallican liturgy and requested the Roman Church to send copies of its liturgical books. The forms contained in these were not adopted without change, but those intrusted with the reform by Pepin, Charlemagne, and Louis the Pious, combined them with what seemed to the reformers worth preserving in the books they already had. The resulting liturgy, under the influence of the imperial chapel, was propagated to the churches of the Frankish empire and finally to Rome where it supplanted the Roman usage itself. "Roman liturgy, from the eleventh century at least, is nothing else than the Frankish liturgy. . . . It is a bit strange that the ancient Roman books, those which represented the pure Roman usage up to the ninth century, have been so thoroughly eliminated by the others, that there remains not a single copy."³¹

(To be continued)

²¹Mourret, *Les Origines chrétiennes*, pp. 181, 182.

²²Justin *Apology I*, 6.

²³Clement, *First Letter to the Corinthians* 59-61.

²⁴The *Didache* or the *Teaching of the Twelve* IX, X.

²⁵Duschene, *Les Origines du Culte chrétien*, p. 56.

²⁶Duschene, *Les Origines du Culte chrétien*, p. 109.

²⁷Duschene, *Les Origines du Culte chrétien*, p. 109.

²¹Justin, *Dialogue with Trypho*, CXXXIX, 5.

²²Tixeront, *Histoire des Dogmes dans l'Antiquité chrétienne*, p. 279.

²³Tixeront, *Histoire des Dogmes dans l'Antiquité chrétienne*, p. 296. Clement of Alexandria, *Miscellanies* VI, 14, col. 337; IV, 18, col. 1321.

²⁴Division had manifested itself in the time of the Apostles and it continued to increase. There were at least five major groups: the group considered orthodox, the Docetists who held "the view that the body of Jesus was a phantom"; the gnostics who sought for mystic or supernatural knowledge; and desired to be in a class apart from the ordinary Christians; the Marcionites who taught that the body of Jesus was not material and opposed marriage as inconsistent with Christianity; the Montanists who also considered married life as inferior and introduced a new type of prophecy in which the prophet fell into a trance. In addition there were many minor groups: Irenaeus wrote against twelve sects, Hippolytus of Pontus (170-236) against thirty-two, and Philaster of Brescia (active 170-236) enumerates one hundred and fifty-six. Victor, bishop of Rome (189-198) is said to have definitely favored Montanism; and Hippolytus of Pontus, "the most learned member of the Roman Church of his day" was a rival bishop of Rome, "one of the earliest anti-popes known to history." Hurst, *An Outline of Christian Literature*, p. 47.

BECKONING ROADS

(Continued from page 143)

were having a shower for Vera and Phyllis. She wasn't going. She just couldn't endure trying to be gay when she knew her life was ruined. She could not stand their kindly meant questions or too casual indifference. But she had bought them each a lovely present with her mother's egg money.

"But we must not," Nancy had cried when her mother had suggested it. "That is all we have to live on, and there is garden seed to buy." Even at such a time they were not like other people.

"We'll manage," Mrs. Porter had been very sure and calm. "The girls must have a beautiful present for this is their happy time. We marry but once in a lifetime, you know."

The girl smiled as she marked the row. Once in a lifetime was mother's code. It would be Phyl's, too, but she was not sure about Vera. Pete had said, "Marriage is a mighty permanent proposition." He was that kind.

"Watch out," Carl cried suddenly. "You are getting that row crookeder than a snake's back."

"Let me try."

Nancy turned to face Pete. He had come up unnoticed. Ignoring her protests he took the rake. Under his strength the ground soon crumbled into brown crepe. Nancy dropped the seed and Carl covered it with earth. That went much faster and soon they were through.

"Gee, Pete," Carl cried in relief. "I'll be glad when you are in the family. Nance is as good as nothing lately. Now for my plane."

He rushed away and Pete faced the girl. His eyes were heavy, she noticed, but held that half-humorous, half-inquisitive light that always set her emotions askance. She started for the house.

"Aren't you going to ask me in?"

"Since when do you need an invitation?"

"That's all I wanted to know." He put his hand on her arm but she shrugged it away.

"Still peeved?" but his hand dropped.

"Peeved!" She turned sharply. "I suppose that is all it meant to you. And I thought you loved me. Peeved! I am not. I am through."

There was nothing smiling about his eyes or mouth now. He caught her arm again. "Just a moment. Do you by any chance imagine the disappointment is all yours? You think I am putting the marriage off

because I want to? Use your head. We shall meet greater set-backs than that before we get through life. If we can't take it now how can we expect to later?"

"We? You are forgetting."

"No," his voice turned rough. "I am not forgetting. I am remembering with every ounce of my being that you are mine. You belong to me and always will."

THE girl's body tingled with the force of his words. Oh, he was loveable. And he must know best. She felt her anger slipping, then it flared anew at her own forgiveness. She had always capitulated before and so he was not afraid. This time she would not.

"Don't think it is just postponing our marriage that hurts," she said, hoping her voice sounded impartial. "It is what it stands for. No matter which way one turns the road is blocked."

"You telling me?"

She turned eagerly to him. "Pete, do you feel it, too?"

Feel it? Huh. Good thing she

(Continued on page 188)

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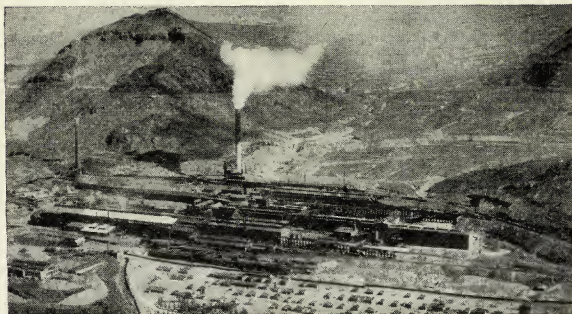
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BECKONING ROADS

(Continued from page 187)

didn't know the whole of it. But he only smiled grimly.

"But I will not give into it," she cried, stung by what seemed resignation on his part. "It is too unfair. I am going to have something from life. And I am not going to wait for you to give it to me. I shall go somewhere—do something. I am not sitting here and waiting for old age to dull my desires. I have been waiting for you, but from now on I wait for nothing. I am on my own."

The man did not reply. What was the use? As they drew near the house a car, streamlined in dusty arrogance, swung up to the gate and stopped instantly and soundlessly. A young man left it and came toward them. At once Nancy became acutely conscious of her dusty overalls, her disreputable straw hat.

"He's tall," she thought, "taller than Pete and younger. Or perhaps the way his hair is combed makes him seem taller. Except for his tan you'd think he had never seen a farm."

"Hello," the stranger called easily.

"Good evening," Nancy answered. Peter nodded shortly.

"Miss Porter? My name is Wood."

Nancy could only nod. Hope was pounding, pounding in her throat. It brought light to her eyes, color to her cheeks. Was it possible—could it be possible after all—the man was speaking?

"Dad sent me around after you. He thought he could get by until Chris got back but things have piled up. You wouldn't still want work, would you?"

"Would I? Try me." There was assurance and doubt and incredible relief in her words. The boy grinned; a wide infectious grin that dissembled even, well-cared-for teeth.

"Okay. Be after you at four in the morning. That's a ghastly hour but Dad will raise Cain if I am not on the ranch by breakfast time. Should be back tonight but—" He lifted his shoulders in a shrug of indifference and with a salute strode back to his car. They watched the dust that followed him back over the soft road.

"First of May and bone dry."

The words jarred Nancy from her dream. She met his indifference with disdain. "You would think of that."

"That is the important thing right now. When do we eat?"

Nancy turned impatiently toward the house. Pete would ignore this moment. Let him. Let him belittle it; the fact remained she had work. Work. The breaks had been with her. Her mother met her at the door.

"Yes, I heard," she nodded in answer to the shining radiance of the girl's face. "I heard, and it won't take us long to get your things together."

After supper Pete stayed to play checkers with Mr. Porter. Nancy was busy with some last minute sewing and her mother took up a needle to help her.

"Bobby," she said to her seven-year-old son, "clear up the dishes and Carl and Joe can wash them."

Bobby looked up in dismay. "Me clear up dishes?"

"Yes. Sister and I are busy." "Gosh, that's worse than 'rithmetic and that's the worst they is. Why can't Carl?"

CARL, who was whittling on his airplane, looked up from his sanctuary on the floor. "No, you don't. I got this nearly done."

"We have to get broke in." Joe laid aside his book. "With Nancy gone we will have to learn how."

"Oh, yeah? Well, take it from me, Big Boy, I'm not being a girl for nobody."

Bobby and Joe went to the kitchen. Carl continued to whittle.

"Carl."

"I heard you, first time."

"Then go."

"Aw right."

The checker game went on. From the kitchen came voices intermittently broken by the rattle of dishes. Then Joe demanded, "Make Carl come on."

"Carl. And take your whittlings with you."

"Oh, aw'right. Aw'right." Laying aside his precious airplane and sweeping with his hands the shavings from the linoleum, the boy rose slowly to his feet. "Never saw such a place. Can't give a feller a minute's peace. Why didn't you borned some girls to do dishes?"

The father looked up from his game. "I hope you are going to behave better than that while sister is gone."

"Why is she going away, anyhow?" Snatching at an excuse the boy lingered. "If she goes off with that swell guy she won't never come back. Wish she'd marry him 'nen I'd get him to teach me to drive."

He passed, grumbling, into the kitchen, leaving a breathlessness behind. Pete was intent on a king he was about to move. Mr. Porter looked from Pete to Nancy and back again.

"You can't never tell what will happen. Why aren't you two going down with the others?"

Pete met his gaze. "I couldn't make it."

For a moment the father stroked his chin. "In my day," he began, "when a couple loved each other and the boy was clean and ambitious and had been on a mission they didn't stop to ask what they had to get married on. They started on nothing and helped each other."

Dale who, apparently, had been lost in a book all evening spoke suddenly—"and had nothing forever after." Meeting his mother's astonished gaze he flushed but plunged recklessly on. "What about the numerous offspring? Aren't they to be considered? Look at us for instance. No more chance than—"

"Don't be reckless, Dale. Money isn't the only thing."

"Hoovey. I've heard that so much I am sick of it. What do you expect me to do? You could take up a homestead. Even Pete was lucky enough to buy a relinquishment. But

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BECKONING ROADS

what can I do?" his voice rose to an irritating tension. "Just what can I do? I can't go to school. I can't get work and if I stay on this lousy dustbied until kingdom-come I'll never clear enough to make a payment on a real place."

"Others have—"

"My future," he spread his arms in a condemnatory gesture—"this, and reading the same book over and over to keep from going cuckoo. Even a radio that won't work. Unless," his voice turned nasty, "I get married and have a bunch of kids to break the monotony. I'm glad Pete has nerve enough to not do it."

"But, Dale, we—"

The boy rose. He threw his book on the chair with a thud. "I know what you did but I am living in a different age. I'm not asking anything of anybody. All I want is a chance to do for myself." He flung himself from the room, slamming the door angrily behind him.

"He'll feel better now," Pete said quietly.

"After all he is right," Nancy thought. "Last night I wanted to slam doors and shout. Tonight I have work."

As DALE delivered his tirade, the father's face had taken on a weary, beaten look. His shoulders drooped. Aimlessly he fumbled with the men on the checkerboard.

"As I was trying to tell Dale," the mother began, for she had seen the look that swept her husband's face, "it is not alone a matter of the right start. Viewpoint has much to do with it and factors over which we have no control, water for instance."

Mr. Porter raised his head. "I guess after all it is the man and how he stands up to his problems. Some men prosper under any conditions and some never do. Some make their own opportunity and some do fine when others point out the chance to them. The kind of a wife a man has is usually the thing that counts most. But I have always been thankful for the little we did have in the beginning. We have had so much less since, but even that hasn't been so bad." He looked at his wife with a face full of appreciation, and added, "I hope if the necessity ever comes our girl will do as well." As he spoke, the sick man's weariness dropped from him. To him there was but one listener.

Pete rose abruptly. "Want to walk a way with me, Curley?"

Nancy laid aside her sewing. As they went out the front door they heard a voice from the kitchen, "Ma, make Carl get busy. He won't wash the tins."

On the bank of the canal they paused. Nancy caught her breath at the scene before her. The brilliance of a star-decked night was softened by clouds moving ghost-like from the southwest. Sage, beyond the fences, that was gray and nerve-racking in its monotony by day, was washed with a veneer that made of it fairy accoutrements.

"Glorious," she whispered.

"Let's hope those clouds mean rain."

With a half shrug she turned away but he caught her hand and pulled her to him. Through the dim light his eyes questioned hers. A questioning that had in it something of yearning, something of defiance. "Shall we go with the others?"

"You forget we are not engaged any longer."

"Don't joke. Shall we go with the others?"

"What about your debt?"

Without answering, he waited. She had a fleeting feeling of being drawn to him; of merging her soul with his; of resting in his strength.

"No." She straightened suddenly, protestingly. "You are asking because of what dad and mother said."

"Certainly. Their experience counts for something — and your father would be pleased. If you want."

If she wanted. What did he want? Her eyes narrowed. "Do you mean it?"

"Absolutely." There was no half way about it. Nancy caught her breath at the triumphal yielding that flooded his unyielding features. Perhaps after all he would rather obey the dictates of his heart.

"Old clothes, sunburn and everything?"

"Just as we are."

"To please me?"

"That is one reason."

She laughed shortly. The man tensed at the sound of it. Dale's face rose before her. In her ears was the sound of quarreling boys. Beyond, a road was beckoning. Her thoughts shifted to another face. Her voice rose in the joy of choice, of freedom.

"Thanks, Pete. But I no longer want to. I am going to work."

(To be continued)

The Work of the Teacher

(Concluded from page 185)

evening, or part then and part of some other time, possibly on a Sunday afternoon when such a visit will not interfere with attendance at meetings.

Fix the time and place of meeting for the making of visits. Determine that the work shall be done early in the month, and not left until necessity forces it upon them.

The Power of Prayer. Preparatory to commencing the evening's visit in view of the fact that he is to teach things of the kingdom, the teacher should go before the Lord and ask Him for aid and inspiration. Nor would this wholly satisfy me, for I would want to join my companion and offer a joint petition, when I feel sure there would be more perfect unity of purpose, of faith, of understanding, hence greater power for good when we shall enter the homes of the people. Nor need this take but a few minutes of time, but would require the meeting place to be indoors rather than upon a street corner.

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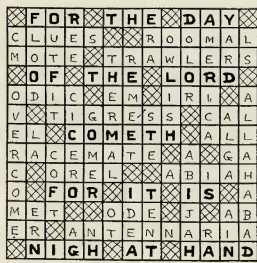


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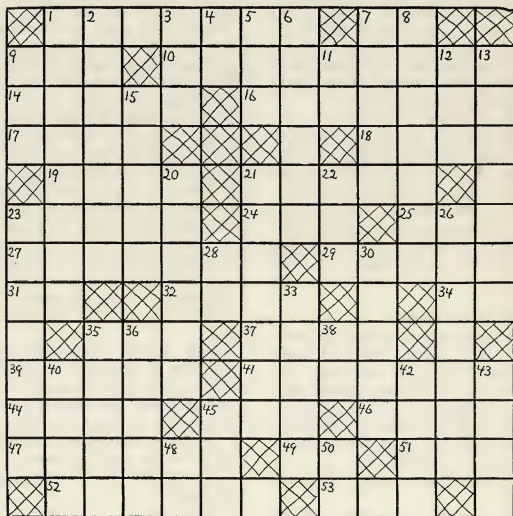
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ACROSS

- 1 "The burden of . . . The book of the vision of Nahum the Elkoshite"
- 7 "God . . . jealous"
- 9 Old Testament book
- 10 Recovers
- 14 "And after him . . . the son of Hillel, a Pirathonite, judged Israel"
- 16 Having knowledge; costing (anag.)
- 17 "Look upon mine affliction and my . . ."
- 18 Volcano
- 19 "hope which is . . . up for you"
- 21 "She is empty, and void, and . . ."
- 23 Pertaining to an arm bone
- 24 Symbol for Jesus
- 25 Animal
- 27 Roped
- 29 "let him seek peace, and . . . it"
- 31 Old note
- 32 Debatable
- 34 Means of transportation
- 35 ". . . can stand before his indignation?"
- 37 "he . . . make an utter end of the place thereof?"
- 39 "give unto them beauty for . . ."
- 41 Rival
- 44 Lime tree; tile (anag.)
- 45 Priority, a prefix
- 46 Region
- 47 European snipe; near in (anag.)
- 49 ". . . that thou incline thine ear unto wisdom"
- 51 Public notices
- 52 "neither go to lament or . . . them"
- 53 "and all . . . great men were bound in chains"

Our Text from Nahum is 1, 7, 19, 21, 35, 37, 52, and 53 combined

DOWN

- 1 A town of Benjamin Neh. 11: 34; tall bean (anag.)
- 2 Native Americans
- 3 Sea eagle
- 4 Brother of Odin (Norse Myth.)
- 5 "or is there any taste in the white of an . . ."
- 6 Mother of Samuel
- 7 Inflow
- 8 Hunting dogs
- 9 "stand in the . . . before me"
- 11 Shout of triumph
- 12 Japanese weight and measure
- 13 "Woe be unto the pastors that destroy and . . . my sheep"
- 15 Name of five high priests in the time between the two Testaments
- 20 Old course for foot races
- 21 Man whose wife is dead
- 22 Compass point
- 23 Hoot, as an owl
- 26 Eared; air duet (anag.)
- 28 Because of office
- 30 Feminine name; reversed, a masculine name
- 33 "My . . . are in thy hands"
- 35 Complain
- 36 David fought a winning battle with the Syrians here 2 Sam. 10: 17
- 38 Liberal Unionist
- 40 Servian
- 42 Sandarac tree (Morocco)
- 43 "knowledge is . . . unto him that understandeth"
- 45 East Indian herb
- 48 "Art thou better than populous . . . that was situate among the rivers"
- 50 ". . . that the salvation of Israel were come out of Zion"

AS YOUTH CONTEMPLATES AN ETERNAL PARTNERSHIP

(Concluded from page 139)

And the soul that is worth the honor of earth
Is the soul that resists desire.

By the cynic, the sad, the fallen
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the items of life.
But the virtue that conquers passion,
And the sadness that hides in a smile,
It is these that are worthy the homage of
earth,
And we find them but once in a while.

Young man, always remember when you take your girl out to a party that her father and mother trust her to you. She is their most precious possession. If they gave you in trust a thousand dollars, you would not think of misusing it or spending it. They are giving into your keeping something which cannot be priced in money, and you are base indeed if you become disloyal to that trust. May I give you a heart petal here? I remember my father's admonition when I started in my teens to court a young girl: "David, you treat that young lady as you would have any young boy treat your sister." Young men, follow that advice and you will go through life with your conscience clear, and later in life you can say truthfully that with all your mistakes, you have never wronged a woman or told a lie.

OH, I know that there are many people who look askance at such ideals. But I am speaking now of happiness, real happiness—not only to you as youth, to you as husband, or to you as a wife, but to the strength and happiness of unborn children. You have inherited strength and beauty and pure blood. What right have you, because of selfishness or a lack of restraint, to pollute that stream of life and shackle some innocent, unborn babe?

Marriage is for a higher purpose than for mere physical gratification. It has as its divine purpose the rearing of a family. Only by consummating this ideal can true and lasting happiness come. I fully realize what economic difficulties you are facing—the problem of getting your education, your meager income, and the seeming impossibility you are facing of rearing a family. But, I repeat, that family responsibility is the dominant purpose of marriage. Young man, if the girl with whom you are in love lives in a home of comparative luxury, and you hesitate

to propose to her because you cannot offer her luxuries to which she has become accustomed, I suggest that a frank and open presentation to her of your problem might reveal the fact that you are misjudging her. You might discover that she will willingly share your poverty and help to build your home. If you enter into home-building with a spirit of love and sacrifice, some day you will say as Henry Ward Beecher said: "We have a lovely home; it is fairly well-furnished, and we have a good income, but I would like to live again those first two years when we rented one room in an attic and struggled together to make a picnic of our life."

AND now a word about the eternity of the marriage covenant. Some people question that too. But let's look at the principle of it. Will you name for me in your minds the most divine attribute of the human soul? It isn't sympathy. And girls, be careful not to be misled by sympathy. True, sympathy is next to love, but it is not love. Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then, you must believe that love also lives. Isn't that sound? And I ask you this: Whom shall we love when we recognize those personalities in the next world?

True, we are admonished to love everybody. Yes, we should love everybody now; but you and I know that we love those whom we know best. I love her whom I have seen sacrifice her life for the little loved ones—her by whose side I have sat and together prayed and yearned over our little darling. I shall love my mother who I know offered her life that I might have being. When we meet these personalities in the eternal realm, we shall recognize them, and know them because of these experiences in this life. And that union of loving hearts will be perpetuated after life. That is why we are married—sealed—for time and eternity. It isn't just a mere dogma of the Church—it is a truth fundamental to the life and happiness of all humanity. It is the part of wisdom to choose the House of the Lord in which to plight your love and to consecrate your vows.

Let me conclude by giving you a

glimpse of the significance of such a marriage. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his, in confidence, in marriage, is as pure as a sunbeam—as spotless as the snow newly fallen from the heavens. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, you tell me whether that assurance, that complete faith and confidence, is not worth everything else in the world.

And equally sublime is the assurance the young girl has that the man whom she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of His creation.

This is your heritage, youth, as you contemplate an eternal partnership, and I pray that you may realize it and find the true joy and happiness of such a cherished ideal.

HEADQUARTERS

FOR ALL L. D. S.

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LET'S SAY IT CORRECTLY

BRIGHAM YOUNG said: "See that your children are properly educated in the rudiments of their mother tongue. . . . When they have become well acquainted with their language, let them study other languages." Sometimes we treat the mother tongue like a step-mother tongue; we not only neglect to teach our children the proper consideration for it, we also neglect to study it for ourselves. Here's a beginning for your thought: *real* is an adjective and never an adverb. Therefore if you have been in the habit of saying that you've had a "real good time," you had better change it to say: you've had a "very good time." "He's a real fellow" is correct because "real" modifies the noun "fellow" and is therefore used as an adjective.

ERA INDEX FOR 1937 READY

AL SUBSCRIBERS who wish to bind or otherwise preserve the 1937 volume of *The Improvement Era* may secure a copy of the annual index by making written request to *The Improvement Era*, 50 North Main Street, Salt Lake City, and enclosing name and address and a 3c stamp for return postage.

MORE FOR SCOUTERS

GENTLEMEN: I certainly have enjoyed the *Era* during the past few years. I usually read it from cover to cover. As a Scoutmaster, I'm wondering if a little more couldn't be added to the brief section devoted to scouts. I believe it would be a source of inspiration and guidance to all scouts.

Very sincerely yours,

R. H. (Ross) Johnson.
Route No. 1, Firth, Idaho.

International News Service,
Los Angeles, Calif.

"... I want to congratulate you on the appearance of the *Era*, your choice of material, makeup and picture display. It is now a first-rate magazine judged by any standards—interesting, colorful, informative and bright.

"Sincerely yours,

(Signed) "Ralph B. Jordan,"
Pacific Coast Manager.

SOUTH AFRICAN MISSION

Mowbray, C. P., South Africa.

"ALL of the missionaries look forward to the arrival of the *Era* and we are proud to show it to our many friends. Its appearance and the wonderful reading matter contained make it one of the best arguments that we can use in showing the accomplishments of our great Church. May our Heavenly Father continue to bless you in this great work.

"Yours sincerely,

(Signed) "Legrand P. Backman,"
President of the South African Mission.

Colfax, Illinois,
Nov. 4th, 1937.

Dear Brethren:

"IHAVE been delighted to read the anniversary number of *The Improvement Era*. I am the only member of the Church within many miles of my home.

Perhaps there are many who now live in established wards of the Church and have all the advantages of the Gospel, who, if they lived within my surroundings with people of all other religious faiths, I am sure would not only have a deeper appreciation of all Church publications, but of the Gospel plan itself.

I am

Sincerely,

Melbourne Sharpless.

A STEP IN THE RIGHT DIRECTION

THE GOOD bishop was a little rusty on his mathematics but his sincerity was undiminished. "Brethren and sisters," he said, "you must try with all your might to pay a tenth of your income to the Lord. The Lord so requires of His children, but—" and he hesitated, "if you are weak in the faith, and cannot pay a tenth, then by all means try to pay a fifth."

"A MODERN INTERPRETATION"

LAST week as I dished out some cracked wheat mush for my nine-year-old son, I quoted: "Nevertheless, wheat for man . . ." to which he instantly added:

"And diet for ladies."

—Submitted by Paul P. Ashworth, Salt Lake City, Utah.

SEEING THE LIGHT

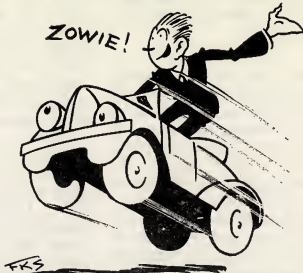
KINDLY LADY: "What kind of puppies are those, sonny?"
Small Boy: "They are Gentle puppies."
Kindly Man: "Well, that's fine."
Same Kindly Man (a few days later): "Well, sonny, how are the Gentle puppies today?"
Small Boy: "Oh, they are Mormon puppies now."
Kindly Man: "I thought they were Gentle puppies. Why the change?"
Small Boy: "Oh, they have their eyes open now."

—Submitted by C. W. Johnson, Phoenix, Arizona.

SPEAKING OF LAST NAMES

A LITTLE boy was telling the story he had heard at Sunday School about Laman and Lemuel and Nephi and Sam. "Sam who?" a little brother inquired.
"Why, Sam Hi, of course, Lehi's son," the small chap replied.
—Submitted by Effie A. Greene, Salt Lake City, Utah.

REMOTE CONTROL



PERFECTION will be reached when the automobile can be made fool-in-the-other-car-proof.—Arkansas Gazette.

EPIDEMIC?

"MOTHER, I just can't go to school today."
"Why?"
"I don't feel well?"
"Where don't you feel well?"
"In school."—Selected.

VERY SORRY

ON a rainy day a much-jeweled woman in a sable coat boarded a street car.
"I don't suppose I've ridden on a street car for two years," she informed the conductor, a gloomy fellow, as she gave him her fare. "I ride in my own car," she explained.
The conductor punched her ticket. "You don't know how much we've missed you," he said quietly.



THESE ARE THE VOICES OF KSL

"This program has come to you from KSL in Salt Lake City. Your announcer is....."

When the program comes from KSL the voice of your announcer is familiar, and a friendly one For the voices of KSL belong to announcers who feel a friendship to you and a pride in the station they represent.

KSL, too, is proud of its announcers. For they are a group of exceptional men. They have come from college . . . from the stage . . . from business offices . . . from the concert stage . . . from the school room. Each has been selected for his friendly voice, for his sincerity, for his

ability to make you feel his interest in you and in your radio entertainment.

In a series of advertisements designed to acquaint you with the personnel of "The Voice of the West", KSL wants you first to meet its announcing staff. These are candid camera pictures of the announcers actually at work. When they are not on the microphone, they spend their time "reading the dictionary", rehearsing programs, studying scripts, experimenting with new program ideas.

These, then, are the voices of KSL.



ROY DRUSHALL

WAYNE RICHARDS

LYNN MCKINLAY

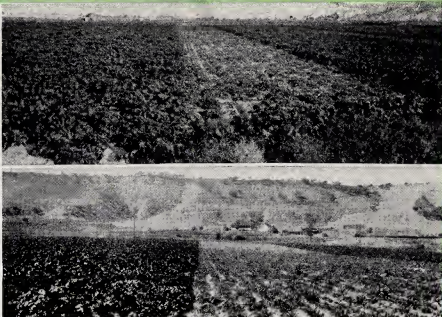
ALBERT SOUTHWICK



WALLY SANDACK

RICHARD EVANS

WILLIAM POST



IDAHO—Land of World-Famous Wonders

IDAHO—Typifying the spirit of the real west, BENEFICIAL LIFE INSURANCE COMPANY offers congratulations to the Southeast section of your great state which has added so much to the history and development of the West. Your mighty hydro-electric projects, the cultivation of your lands for crops, the development of your mining, and your vast scenic vacation lands have made you an important part of the inter-mountain territory. You have overcome great obstacles, and it is the part of Beneficial Life Insurance Company to serve you faithfully in your needs. We admire your scenery, your cities, along with your spirit which is progressive!

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Amacy Clark, Driggs	Raphael Larson, Shelley
O. S. Cordon, Rigby	E. Stanley Miller, Gooding
Ches. A. Cox, Shelley	Erza Murdock, Driggs
Edwin F. Davis, Downey	M. O. Poulsen, Idaho Falls
Wm. H. Francis, Pocatello	J. W. Richins, Twin Falls
M. P. Hutchings, Idaho Falls	H. E. Sorensen, Rexburg
Mark S. Wood, Burley	Arthur T. Watson, Twin Falls
Wm. A. Strong, Driggs	

1. The beauty of pines, clouds and lake are familiar sights in the vacation wonderland of Idaho. 2. The roaring and spectacular Twin Falls, Twin Falls, Idaho. (C. E. Bisbee photo) 3. Sugar beet raising is an important side to agriculture in the state. 4. Striking action of skiing at the famous Sun Valley resort of the Union Pacific Railroad in Idaho. (Union Pacific photo)

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